

THE
CARNALL
PROFESSOR.

Discovering
The wofull slavery of a
man guided by the flesh.

Distinguishing
A true spirituall Christi-
an that walkes close with
God, from all Formalists
in Religion, rotten hearted
hypocrites, and empty
powerlesse professors what-
soever.

BY
That faithfull Servant of
Christ, *Robert Bolton*, B.D.
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hampton Shire.

L O N D O N,
Printed for R. Dawlman, at the Bra-
zen Serpent in *Pauls Church-*
yard. 1684.

4400 L 47





TO THE GODLY
WELL AFFE-
cted Reader.

Christian Reader.

THe Father of all Spi-
rits having takē this
worthy Author to
himselfe, pittie it were
to entombe his labours in the
grave of silence together with
him; the rather considering how
usefull a member he hath al-
wayes beene to the Church of
God, and what prosperous suc-
casse his endeavours have found
in the hearts of Christians. The
thing hee chiefly aimed at, was
fruitfulnesse in the place where-
in God had set him; which oft
he enjoyed experiment of (to the
cheering of his spirit) in no smal

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measure. It cut the very heart strings of his righteous soule, to see many dry & withered branches (fit for nothing but the fire) cumbering the precious ground of the Almightyes garden; and possessing the roomie of more growing plants. Hee was wonderfull active in the cause of Christ, and desired as well to doe good as to be so, where ever hee came. It was not the least of his care, not to live unto himselfe: He knew he served a good Master, which made him studious of improving every talent for the best advantage; wel may hee bee called good, that makes others far the better for his goodnesse: And indeed setting this aside, what hath the creature to commend him to God, or relieve his soule in any distresse?

Thou hast here in brieffe the soule of man unbowelled before thine eye, and that masse of corrup-

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ruption lodging in a carnall heart (together with its power and plague) discovered unto thee, wherein is plainly demonstrated the miserable condition of a man guided by the flesh, and the happinesse attending such as are led by Gods Spirit; as also the bitter conflict of these two opposite inmates in a beleev-
ing soule, with the meanes of victorie.

Our life is nothing but a daily warfare, every moment wee are more or lesse to encounter with adversaries; Satan al-
wayes labours the destruction of the Saints, though his wayes to effect it are not one & the same; sometimes he inticeth men to sin by allurements, sometimes by vexing and disquieting their inward peace, at least he aimeth to make the life of a Christian uncomfortable by his manifold assaults; hee is vigilant to corrupt upon all occasions as he can

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espy opportunity, and will not cease to assaile, though he be overcome; when hee cannot prevaile by flatteries, he seekes by force and violence to overthrow the poore servants of Christ.

Amongst his many snares to entrappe our poore soules, this is not the meanest; that he labours to divide the kingdome against it selfe, and to use men as his instruments for their owne destruction; Satan well knowes that coming in his owne likenesse, he would seeme very odious and soone be resisted, therefore he maskes under a vail of humility that he may the more securely withdraw us from our hold in God.

But we have a valiant Teacher, let us sticke unto him, even Iesus Christ the righteous, who is a Lion of the tribe of Iuda, a mighty Prince able to tread all our enemies under foot; well may Satan barke and roare but
bee

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he can stir no further then God gives him liberty; he cannot tempt whom he will, nor when he will, nor how he will, without permissiō frō above; he may desire to sift us as wheat, but the Lord wil make choise of the temptation, and set bounds to our enemies malice, thus far you shall goe and no further.

If a child have his father by the hand, though he be in the darke, or sees any danger approaching yet he feares no hurt; neither shal we be dismayd with any temptation, whilest by the eye of faith we see that invisible one ready to support us; the chiefeſt strength of soldiers lyeth in their captaine, who yet must fight for themselves and him, but our whole strength lyeth in Christ, who by his Almighty power subdueth all things for us; of our selves we have no ability to prevail against the strong one in the world, all

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our victories come from God; we are too weake to withstand the least temptation through our owne strength, but relying upon the Lord we shall be more than conquerors over the greatest.

It had been much to be wished that this holy man had served the publishing the residue of his worthy labours, that so they might have come more refined & polished into the worlds view, however, pitty it is that goodly childe should be brought to the birth; and there perish for want of helpe to bring them forth. These things in their delivery found much acceptance and wrought effectually in the hearts of many, who knowes whether a further blessing doth not yet attend them?

Deare Christian next unto the glory of God, thy good was chiefly aimed at in bringing this worke to light; be not therefore wanting

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wanting to thy selfe, and thy
soules blisse. Remember the
day cannot alwayes last, the
night will come, and thou know-
est not how soone: This may be
the last booke that ever thou x
shalt reade, and this the last
houre that ever thou shalt spend
here on earth; Oh use it consci-
ously, and blesse God for any
furtherance in thy way to happi-
nesse. While thou hast the light
believe in the light, and walke
in the light, that thou maist bee
the child of light. Occasions
are headlong, bring once past,
they cannot be recovered. The
five foolish virgins came too
late, and were shut out of hea-
ven. Thy time is short, the art
of well doing long: on this mo-
ment depends eternity, of bles-
sednesse if it be well, of misery if
it be ill employed. Hee that is
not ready for God to day, will
be lesse fit to morrow. It is no x
time to begin to live, when thou
art

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art ready to dye, then to seeke
after heaven, when thou com-
mest to thy Crutches; At length
grow spirituallly wise, let the
best things have the best place
in thee. It will be too late when
thou art in hell to say, oh that I
had been more religious and
provided better for my soule;
be exceedingly abased for thy
former neglects; let it wound
thy soule that thou settest out no
sooner, and art yet no further in
the race of godlines; get ground
of thy corruptions now daily;
count that a lost day, in which
x thou art not somewhat bettered,
and labour for such infallible e-
vidences of Gods love, that no
reprobate under heave can possi-
bly attain unto. get such truth of
grace in thy inner man as may
distinguish thee from all out-
side professors (meere empty
vases of Religion) and such as
is not common to hypocrites,
and castaways together with
thy

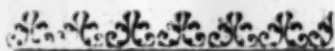
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thy selfe. To which end seriously peruse this following treatise, wherein thou shalt finde sufficiency of real worth to commend it selfe. Look up to heaven for a blessing upon it, and desire the Lord to goe along with thee in it, and prosper the same for thy soules good, which he heartily desireth who rests,

Thine in the Lord Jesus,

I. T.





THE CARNALL PROFESSOR.

ROM: 8. v. 13.

*For if yee live after the flesh
ye shall die, but if through
the Spirit, ye mortifie the
deeds of the body, yee shall
live.*

IN the Chapter
going before,
the Apostle ha-
ving delivered
the double use of the Law:
first, the *proper* use to shew
men the way to live, if in
case they were able to ful-
fill and keepe it: Secondly,
B the

the *accidentall* use by reason of Sinne, which is imployed in condemning us, by discovery of our transgression, to comfort the distressed heart of a poore sinner: hee describeth in the latter end of the former Chapter a speciall meanes to shun this inevitable danger; namely, the *righteousnes, obedience,* and *sufferings of Christ*: And in this Chapter further enlargeth the same by way of confirmation unto the 5. verse. After which lest it might bee thought that a Christian may live as hee list, *being freed from sinne by the merits of Christs death,* or that a profane person should

claim

claime any interest in that blessed sacrifice of Christ, he further proveth by many pregnant reasons, that every Christian ought to endeavour after holines, that thereby hee may prove himselfe to be truly ingrafted into Christ, by participating of the fruit of his Spirit, and that hee is in deed (and not in word only) a true Christian by his unblameable life and conversation, as the goldsmith is knowne by his costly peeces, or any mechanicall artificer by the works which his hands accomplish.

In the verse I have read unto you, the Apostle concludeth, very effectually

ally amongst the rest of his arguments, that wee must *live* according to the *spirit*, and not according to the *flesh*; seeing the one designeth and noteth unto us life, the other death, both most infallible tokens of our future estate and condition : So that if any man or woman be desirous to know what shall betide them after this life, If any be desirous to know even the secrets of God, I mean his determination as touching themselves, their wives, ~~their~~ children, friends or foes after death, let them resort to the *Holy Ghost* speaking in this place, and converse with their owne hearts,

hearts, if they finde the quickning *spirit* but as a lively sparke raked up amongst the great heap of their owne corruptions, they shall assuredly live for ever. If they find onely *mere flesh and blood* to be their guide, then wo to them, they are in the state of *Castawayes* and lost creatures, be they *Prince* or *Peere*, noble or ignoble, rich or poore, there is no difference nor exception with God; and therefore they ought speedily to sue for their deliverance through favour by the Sonne of God, lest death prevent them to their everlasting misery.

But it may be these ti-

ties of *Flesh* and *Spirit* are unknowne, or at least not observed through the subtlety of Sathan, thickning the eye of dexter and right discerning; & therefore that we may thoroughly kenne the *flesh* in despite of the flesh, and judge in the spirit of the *spirit*, let us for our furtherance herein consider these sixe profitable observations.

1. *What Flesh is.*

2. *What it is to live in the flesh.*

3. *What that death is, which is here threatened as a just punishment to such as live after the flesh.*

4. *What*

4. *What the Spirit is.*
5. *What it is to mortifie
the deeds of the flesh.*
6. *What is meant when
he saith they shall live.*

1. The word [*Flesh*] is sometimes taken for the body, as 2 Cor. 7. 1. *Let us cleanse our selves from all filthineſſe of the flesh and spirit; that is, of soule and body.*

2. For the humane nature of Christ, who was put to death concerning the flesh.

3. For this present life, *If thou take a wife thou sinnest not, nevertheless thou shalt have trouble in the flesh.*

4. For the outward aspect and appearance, *Yee know how through the infir-*

r.

2.

1 Pet. 3. 18

3.

1 Cor. 7.

4.

Gal. 1. 13.

mitie of the flesh I preached the Gospell.

5.

5. For the ordinary course of nature, Gal. 4. 29. *Flee that was borne after the flesh, &c.*

6.

Esay 44. 7.

6. For whole mankind, *All flesh is grasse, &c.*

7. For naturall corruptions, and inclination of the mind, will, and affections to that which is against the Law, and so it is taken in this place.

Brief.

The reason why the holy Ghost termeth this naturall corruption inherent in the soule as well as the body, by the name of flesh, is, because so strict is the Union betwixt the one and the other in an unregenerate man, that as a lo-
ving

ving couple they seeke
the preservation of each
others estate, and like *Hypocrites twins*, they laugh
together, they weepe to-
gether, and are alike af-
fected : A bloody heart,
and a bloody hand, a false
heart and a false tongue,
a lascivious mind, an a-
dulterous eye ; yea and
which is more, so strange-
ly sometimes is the soule
overcome with the love
of the body, that whereas
by nature, *reason* should
command (and rule the
flesh, as the weaker vessell)
the belly and backe so
subtly insinuate and creep
into favour with the *un-
derstanding* ; that as the
foolish wife with her

beauty and composed devices, over-ruleth her husband, though a man of understanding; So these importunate cravers never give over their suite unto reason, they make it a drudge to sensuality, and an attorney to solicit the cause of meere grosse and carnall pleasure.

In consideration whereof (I meane because of this mutuall intercourse of the soule and the body in accomplishing of sin,) many learned Divines have made this a question, *Whether the soule bee first infected with the contagion of the body or no?* but of that I will not stand, it being besides our present

sent purpose, onely thus much I note, that therefore the *Holy Ghost* nameth the *flesh* to intimate the mutuall confederacy betwixt the soul & body of man, how that by reason of sin he is now wilfully made a slave and vassall to fleshly desires.

And therefore likewise it may bee supposed that the *Holy Ghost* nameth the *flesh* onely, as a man that blameth the provoking *Wife* for the lewd action done by her *husband*. For albeit sinne lyeth principally, in the soule as poyson in the teeth, yet it sheddeth and disperseth it selfe at his pleasure actually into the members

members of the body, of whom it is aptly accomplished as occasion is offered. And as the whole toad is called a venomous creature because of some one part preserving poyson, (the rest being capable of the same virulent infection:) So the whole man is said to bee sinfull; not as if the body of it selfe, as it consisteth of bones & sinnewes and living arteries can properly bee said to be sinfull otherwise then as the house is said to be wicked because of the wicked dwellers. Albeit I graunt as the *serpent* was a fit instrument for the *devil* because of his subtilty, so the
body

body and all the parts thereof being corrupted, are become unto the wicked soule, as the convenient tooles for the artificer, or as a picklocke, or fitted weapon in the hand of a theefe, & therefore *Paul* calleth them *ὄπλα ἀδίκας τῇ ἀναστροφῇ*, Weapons of unrighteousnesse; or as a shrewish servant to an upright Master *δούλος τῇ ἀκαθαρσίᾳ*; Servants to uncleannesse.

For the soule sealing up every evill action with voluntary consent, may be said to bee the theefe and the body the receiver, both alike culpable before God, seeing each in his nature & place hath stricken

stricken a stroke in the committing of sin.

Gen. 6. 3.

Genes 8.

That our whole man is naturally corrupt appeares by the verdict of God himselfe, who saith, that *he is but flesh*, a very heape, and lumpe, and bundle of iniquity. *The imagination of mans heart is evill from his youth*, and so accordingly his whole disposition and estate even from his subsisting to this present. *I know that in me* (that is in my flesh, or nature) *dwelleth no good*, saith the Apostle. There is not so much as a thought of time betwixt a mans naturall being, and his sinfull being. So soone as ever wee
are

are borne, wee are borne
 sinners, being guilty of *Adams*
transgression before
 God, which is therefore
 called *Originall* *finne* in re-
 gard of the annientnesse
 of it, continuing ever since
Adams fall, accompany-
 ing the nature of man
 from his very first being,
 and having the source and
 fountaine of all sinfull
 practises in it. Our first pa-
 rents being once corrupt,
 how could any cleane
 thing bee brought out of
 their filthinesse? Of *flesh*
 nothing could bee borne
 but *flesh*; *Adam* begat chil-
 dren in his own likenesse;
 If the *roote* had beene holy
 so had the *branches* beene,
 but the *tree* being once
 corrupt

Joh 3. 6.

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 but the *tree* being once
 corrupt

John 3. 6.

corrupt the fruit could not
chuse but be according.

How should this startle and affright the secure worldlings of our time? sawest thou ever a leproous person whose body is bespred with sores and scabs: Such and a thousand times worse art thou in the sight of God. Knewest thou at any time a man in debt for some hundreds of pounds more than he is worth, for whom the Bayliffes and Serjeants lye in waite at every corner: see the shadow of thy own estate in him. A world of actions hath the Lord against thee, and his justice is ready to attache thee, and seise

seise upon thee every
houre. Could we seriously
thinke on this, it would
make us unsatisfied in a-
basing our selves, and
cause us never to rest, till
we have made our peace
with God. Thou behol-
dest abroad a vaine per-
son, fairely set out to the
eye, tricked and trimmed
in the best fashion, and it
may be thou knowest of
some secret foule disease
he hath, or of some great
debt he is in : Dost thou
not in thy thoughts now
scorne such a one of folly;
Dost thou not say to thy
selfe, no marvell (sure) he
should be so proud, that
hath such a deale of filthi-
nesse underneath his gay-
nesse,

nesse, that lies in every bodies debt, and owes more than hee is able to discharge. Turne this home to thine own soule and wonder as much at thy selfe that can bee so carelesse, so fearelesse, so presumptuous, when thy soule hath such neede of washing, and there are against thee such Bills of iniquity, and for ought thou knowest not yet blotted out before the Lord. Canst thou thinke well of thy selfe that hast by nature such a filthy soule? Oh bewail that spirituall thraldome wherein thou art plunged, commune w^h thine own heart and say, Into what misery and

& bōdage have I brought
 in y selfe ? Thou Lord
 madeſt me holy, pure, and
 upright ; but by ſin I ſold
 my ſelfe unto the ſervice
 of Sathan, from which to
 this day, I cannot get de-
 liverance. My *mind* is
 blind, vaine, fooliſh, my
will perverſe and rebellious,
 all my *affections* out
 of order, there is nothing
 whole or ſound within
 me. Night and day I am
 peſtered with ſinfull mo-
 tions. The deſires of my
 deceitfull heart bee ſo
 ſtrong and prevailing,
 that I am carried head-
 long to that which is evil.
 The curſed earth is not ſo
 apt to bee overgrowne
 with weedes, bryers and
 thornes

thornes, as this soule of mine with lusts, passions, distempers, worldly cares and sinfull thoughts, the law of the *flesh* rebelleth against the law of my *minde*, and diffuseth its venome into every action I performe, and carrieth me violently to the committing of sin against knowledge and conscience. The Gally-slaves condition is very hard and miserable, but mine is farre worse! No drudgery so base as the service of sinne. No Tyrant so cruell as sinne, which allows no respite, or time of refreshing. O miserable man that I am who shall deliuer me from this body of death? I have deeply

Rom. 7.

deepely defiled my selfe
by transgression, but have
no power to cleanse my
heart O Lord. I have de-
faced thine *image*, but
cannot repaire it. I have
yeelded the powers of my
soule to the obedience of
sinne, and now I would
cast off that subjection,
and breake those snares,
I am altogether unsuffici-
ent for it. *When I would do
well, evill is present*, and I
know no meanes to per-
fect my desire. I want no
strength to perfect that
which is evill, and I am
ready and apt upon all
occasions to goe astray,
but I am not able to doe
any good, such is my fee-
bleness. I am environed
and

Ró. 7. 21.

and beset with sinne on every side. Oh when shall I bee set at liberty, that I may runne the wayes of Gods commandements?

Hitherto of the *phrase* of speech used by the Holy Ghost, namely, *the flesh* for the *whole man* body and Soule, the particular corruption of either: which that wee may shun as farre as wee may wee must learne to know the in their speciall heads, that so with some certainty we may kenne our owne stepps and discerne our owne hearts whether we walke according to the *flesh*, yea or not.

Concerning the corruption of the soule and
first

first as touching the fleshly *understanding*.

As the fierce *dragon* bringeth not forth the innocent *dove*, or the roaring *Lion*, the harmelesse sheepe; no more did *Adam* in the state of his impurity beget children suitable with his condition in the state of *innocency*, but having defiled the holinesse of his nature by eating the forbidden fruit (as a little *levin* levineth the whole *lump* so) he imparted the same nature to his son, as most evidently appeared in *Cain*, and from him to all the rest of his posterity, even unto our selves, being all of us begotten in sin and conceived

ceived in iniquity.

So that whereas before the minde was endued with a perfect actuall knowledge of God, (so far as the humane nature may be supposed capable) yea and which is more, was enriched with power and ability of knowing more than as yet he had actually attained: *Now* as the cleere sunshine overwhelmed with a cloud; so is the minde of man overcast with palpable *darknesse*, being destitute not onely of all reall knowledg excepting that naturall knowledge he hath of God taught him by the creatures (which is rather a light and waving
ring

ring opinion, the a ground-
ded and settled perswasion
on) but also of all ability,
of attaining the true
knowledge of God by a-
ny faculty, vertue, in-
dustry, or meanes what-
soever inherent in him-
selfe.

That the *Mind* is thus
fast bolted up in the dun-
geon of ignorāce appeareth
plainly by the Apostle,
which affirmeth, that *the*
naturall man perceiveth not
the things of God: and that
The wisdom of the flesh is
enmity against God. Nay,
reason & experience mani-
fests this truth, for as the
birds behold not the
things which betyde in
the depths nor the *fish*
C acquainted

2d. Cor. 2.

14.

Rom. 7. 45

26

The Carnall

Rom. 1. 19

acquainted with the dwelling in the ayre: No more doth a poore naturall man go beyond the cōpass of his *sense*, or know further with any certainty then experience (the mistress of fooles) directeth him. And therefore howsoever by reasonable discourse hee may gather as *Paul* speakes, *The invisible things of God, as his eternall power and Godhead, from the consideration of the creatures, yet little or nought doth hee truely know either concerning God or his worship, as appeareth by all ages, and nations who have acknowledged as much, and yet every one have chosen a* *God*

God of their owne making, and worshipped him also in their owne manner.

Moreover, that man by nature hath disabled himself & is become impotēt, indocible, and not capable of instruction, appeareth by the Apostle who affirmeth that *we are not (iuxta) sufficient of our selves, so thinke any thing as of our selves, but our sufficiency is of God,* and therefore our Saviour Christ opened the understanding of his disciples that they might understand the Scripture. From hence it commeth that the pictures in the Church are as much affected, and taught by the Word, as

1 Cor. 3. 5.

Luk. 24. 45

the *common* sort of hearers, which are as a goodly company of images in a carvers shop, having eyes and see not, eares and heare not, beholding the *Preacher* with outward reverence & attention, and yet not able with all their wit and endeavour to perceive any thing that is spoken, if it contradict sense, or to conceive it, if it seeme impossible in nature.

It is observed in the Church of England, that many thousands have lived twenty yeares together under a preaching Minister, yea and that minister sometimes very painefull and diligent in
the

the discharge of his calling; yet scarce a man among them all able to give an account of his faith in any one article, otherwise then hee hath learned it by roate out of his English *Credo in Deum*; or to give any testimony of his profiting more by the Word, then in the time of that Popish and blasphemous Idolatry. The reason whereof is, that ~~disorder~~ of *inability* of nature before spoken of, through which he is as unable to conceive of the incarnation of the Sonne of God, the miraculous conception of Christ, the spirituall regeneration of the faithfull, the resurrection of the body,

eternall glory, and the like;
as an horse to flye in the
ayre, or a dead man to rise
out of the grave by his
owne power. If your ap-
prentice in tenne yeeres
being actively taught, bee
not able to attaine the
mystery and science of his
trade, you count him an
assie or blockhead; why
then may wee not terme
the master an incapable
foe in the mysteries of
God, which hath spent
twenty or thirty yeeres in
the knowledge thereof,
Sabbath upon Sabbath,
Sermon after Sermon,
and yet like the mill
wheeke turning all the
yeere, is yet in the same
place where it was in the
beginning. It

It may be you will ask mee, what is this to the purpose, or at all concerning my text?

Quest.

It is very materiall if you marke it : for you must know, that to bee fleshly minded, is not only to be a *whoremaster*, or an *adulterer*, as the world imagineth; Oh say they, *hee is a man given to the flesh*, he is a *bad liver*, as if there were no fleshly corruption but that; Yes beloved, if thou be *ignorant* of God and his worship, walking after thine owne inventions, *dead-hearted*, *secure*, and *carelesse*, vaine in thy *imaginations*, contēt with thy naturall estate, &c. thou art as fleshly as

Answ.

the wretchedst whore-master, and as carnall as the most wicked liver, in Gods account: Remember that *flesh* is here opposed against *Spirit*; whatsoever is not *Spirit* is *flesh*, and therefore ignorance is *flesh*, unless thou wilt blasphemously affirm that it hath his originall from the *Spirit*. Now as he that is desirous to seat in his minde the true frame of the body, must view it in an anatomy consisting of bones and sinewes: so he that would learne the true discription of the body of sinne, must see it in his original, both in the *minde*, *will*, and *affections*, after this he shall

shall easily perceive how by veines it disperſeth it ſelfe like a net over the whole ſoule, and diſtills into act both inward and outward, to the ſinall deſtruction of the whole man. Thus much of the Underſtanding.

2. *Concerning the Conſcience.*

In the next place wee are to conſider of the Conſcience, which is a part of the underſtanding in all reaſonable creatures, determining in all particular actions either with or againſt a man. This in the ſtate of innocency did onely *excuse*, to *accuſe* is a *deſect* in the Conſcience following the

TIM. 1. 15.

I.

What a
dead con-
science is.

2.

1. TIM. 4.

first Creation. Now the
fleshy infection of the
Conscience is the impurity
thereof. Either it is *dead*,
or *living* and stirring. The
dead conscience hath two
degrees, either of slum-
ber, which doth not ac-
cuse a man for his sinne
unlesse it be capitall, and
not for that alwayes, un-
lesse in some grievous ca-
lamity: 2. *Seared*, which
accuseth not for any sin,
and this is compared in
Scripture to that part of
the body which is with-
out sense, life, or motion,
seared with an hot iron, this
comes not to a man by *na-*
ture, but by encrease of
the *corruption* of his na-
ture.

These

These two are caused
 1. Chiefly through defect of *reason* in all crazed braines. 2. Through the strength of *affections* overcasting the minde and swallowing up judgement. 3. Ignorance of Gods will and error in judgement.

The *stirring Conscience*, which doth sensibly either accuse or excuse hath these differences. 1. To *accuse* men for doing evil. 2. To *excuse* for doing well in some particular actions; this being in a man without Christ; as also sinne, for all the virtues of carnall men are *Splendida peccata*, glistring or shining finnes.

3. Con-

1.

2.

3.

1.

What a stirring conscience is.

2.

3. Concerning Memo-
ry.

As a loving father setting his sonne to schoole, giveth him a chest to locke up his bookes and whatsoever hee hath, of price and value, that hee may there preserve them till neede requires: So the Lord in the state of *innocencie*, revealing himselfe and his will unto man, gave him a good *memory*. & strong *treasury*, wherein he might lay up whatsoever his minde truely conceived, and fetch it againe to bee meditated and thought upon as occasion was offered. But this also being tainted with the *flesh* in spirituall matters, will

will hold nothing; but being already furnished with divers impressions of worldly matters, is no way able to embrace the principles of Gods truth, or to retaine that which may be his onely comfort longer then a dynt struck in the water; from whence it commeth that a carnall man entertaineth the word at one eare and letteth it out at another, his whole religion consisting in *hearing*, not binding himselfe firmly and effectually to remember any thing, unlesse it be a matter which he thinketh either cleareth him in his sinne, as, *God is mercifull*, and, *at whgt time soever a sinner*

finer repenteth : or else that toucheth his neighbour in the next seat, but as for the knowledge of God and his nature, a saving faith in Christ, or the like, teach him every weeke, nay every day for the space of twenty yeers together, he will not remember so much as a beast may bee taught in some active sleights in an houre. I know what I say, a dogge or horse may sooner be taught to remember a toy whereof his nature is capable in one houre, then a meere naturall man the true substance of religion all the dayes of his life.

4. *Concerning the Will.*

The former faculties of the soule are called *speculative*; there is another kinde called *practicall*, which are, the *Will* and *affections*; and these are exercised in *action*, as the other in *contemplation*. The *Will* is the absolute *Monarch* in a man, and the *Understanding* is his Counsellor. Now whereas before the *Will* was counselled and guided by true reason and understanding and so was both able and willing to bee conformable unto God; now it is both impotent (as was said of the understanding) not able in any sort to desire or will heavenly

Phil. 2. 3.

ly things, as also rebelleth against that which is good, and willetth that which is *evill*. And no marvaile, for if the *understanding*, which should be the guide thereof bee grosse and carnall, the *Will* cannot bee spirituall. It must needes bee a miserable State where the *Prince* wanteth wisdome, and the *people* doe moderation.

5. *Concerning the Affections.*

The *affections* likewise which are divers dispositions of mans soule stirred up by diversity of objects, are more stained with fleshly corruption then any other part of the creature.

ture besides, which in regard of their violence, make a carnall person to be caryed like a mad man upon a wilde horse, so as he can neither stay himselfe, nor bee staied by others. Which fleshly corruption consisteth in this, that they are moved unto contrary objects; for those which should bee stirred up by the evilnesse of an object to abhorre it, doe in that respect, embrace it and move towards it; and those which should bee moved by the goodnesse of an object to embrace it, doe in that respect abhor and shunne it. For which cause they may fitly bee compared to a bedlam, who

who rageth and railleth against his keeper, or unto a sicke body, which loathing that which would worke the cure, hankereth still after that which engendreth corruption and increaseth his disease. For example, whereas man should love God, and embrace each thing as incites therunto; contrariwise he hateth God and his Ministers, yea and embraceth from his heart each thing which may most soundly and effectually kill and slay that affection in him, soft apparell, sweet meats, faire building, outward pompe, rich coffers, merry company, sleepe, ease, (what if I say whores and

harlots) these be his loves,
these be his mistresses,
these be his Paramours,
and all these in a carnall
man are like enticing mi-
nions, labouring to di-
vorce his affection from
his maker. *You cannot*
love God and Mammon,
God is a jealous husband,
he will not communicate
the pleasure that hee ta-
keth in an honest heart,
maryed to himselfe, unto
any stranger.

Luke 15.

Againe, whereas at the
first, man joyed in the
fruition of the presence
and favour of God, in ser-
ving and meditating of
him and his workes; now
he taketh no pleasure
therein at all, but if by the
Law,

Law, or for *shame* hee bee drawne to some spirituall exercise, nothing is more redious unto him, his body is imprisoned in a seat, his minde walketh about all the while, either hee climbeth up unto one of the scaffolds, viewing his friends, defying his foes, or else is in his shop counting his ware, plotting some bargaine, or the like.

Moreover, whereas we should bee sorrowfull for our sinne, we are sorrowfull that wee cannot sinne, *poverty, sicknesse, danger, prison, displeasure,* strike us downe dead: but the poverty of the *soule* stript naked of Gods graces,

graces, the sicknesse of
the minde, able neither to
see nor know the Almightie,
grieveth us not at all.
Wheras in the time of in-
nocēcy man relyed himself
upon God for an happy e-
state, and gave credit to
his *promises*; now though
he protest and binde it
with a solemne *oath*, no
man beleeveth him;
though hee hath sent his
beloved Sonne from his
owne bosome to ransom
us out of our spirituall
captivity, and left it for e-
ver in perpetuall record,
witnessed by *men* and *An-
gells*, yet who regardeth it
in his heart? or bleisseth
God in his soule for the
samed *Iesus Christ of Na-
zareth*

Zareth the Carpenters sonne,
was too base a fellow to
gratifie the stately perso-
nages of our times : No,
the *Gods of England* shall
deliver us, *wit, learning,*
beauty, strength, friends,
riches, nobility, sinne, Sa-
than, this present world,
any thing save Jesus
Christ. So that hereby it
is manifest that man is so
farre from having affiance
in God, that he is at defi-
ance with him, refusing
and renouncing his patro-
nage and protection.

By this therfore which
in cursory wise hath been
uttered, you may easily
perceive how fearefully
this fleshly poyson hath
dispersed it selfe, *over our*
whole

whole man, and made every faculty of soule and body swell with pride, and ambition against God; yea and like a mad dogge, to byte and snatch at every hand, even them of his owne nature. As a light *Chariott* drawn with wilde horses, and driven with a blinde man (willing to give the raines whither soever the horses will runne) must needs be in great danger of shattering all to pieces; So the understanding being deprived of light, which should give notice to our blinde *will*, and wilde *affection*, must needs in the end overthrow both soule and body, with the finall
cala-

calamity of the whole man; unlesse the Lord give a better guide, and take the whip out of the hand of our corrupt *will*, and govern the affections & faculties of our soules, with the restraint of his saving Spirit.

Quæritur, Originall sinne is an hereditary disease, which in time breakes out in whole mankind, it is the match that dischargeth the peeling pieces of all our infamous actions; It is the *husband* which begetteth on us his *wife* (the faculties of our soules and bodies) many bratts, many actuall transgressions, as *Paul* notably allegorizeth; which that I may

may more fully lay open and worke your hearts to a holy indignatiō against and detestation of, consider (but in a few particulars) the many and great evils which accompany the same.

1. It is an universall corruption, wholly stripping thee of all that righteousness and holinesse, wherein at first thou wert created, like a disease overspreading the whole man, filling thee with a generall pravity to all that is good, and a constant propensity to all that is evill.

I.

2. It cleaves as fast to thy nature, even as blacknesse to the skinne of an

2.

D

Esti-

Ethiopian, which cannot
peffibly bee washed out;
thou mayest loppe the
branches, but the roote
will never die, till thou
expirest with it. As long
as *corne* is in the field, it
will have chaffe about it;
so, as long as thou conti-
nuest in this miserable
world, the remnants of
olde Adam will stil abide
in thee: A man may as
easily shake off the skinne
from his backe, as ridde
himselſe of this evill in-
habitant, wee beare our
snare with us, and carry
our enemy about us
where ever we goe.

3.

3. Consider the great
contagion and pestilentiall
humour that followes
thiſ

this sinne, it derives venome upon every action that comes from us. Sinne in the soule, is as poyson in the fountaine, that sheds infection into every performance wee take in hand. Whensoever thou art going about any good, *this evill* will be present with thee. This is that which in thy prayers deads thy Zeale, *humiliation* and *importunity* with God, causing thee to rest in the worke *done*, never enquiring after the truth of thine owne heart, or Gods blessing thereupon. This is that which fills thy minde with impertinent thoughts, and wrong ends in religious duties.

Rom. 7.

D² This

This is that which in thy calling makes thee so unmindefull of God and his service, so froward, vain, and unprofitable in thy Christian course, ayming at nothing but thine own advantage.

4.

4. Consider the temptations that arise from this sinne, the daily and hourly solicitations wherewith it sets upon the soule, to withdraw it from good things, and incline it to evill. *A man is tempted of his owne lusts* (saith S. James) *when he is drawne away and entised.* If a man shoote an arrow against a rocke, it may be broken but can never enter; No more can Satans temptations

James i.
14.

tions prevaile against the soule, without something within to give them admittance; when he tempted Christ hee could not hurt him, because hee found *nothing in him* to receive his darts; but *in us the flesh* holds treacherous compliance with Sathan, and this wicked world, and is ready to let them in at every assault. Seede will never grow in any creature, without a womb to foster it; *temptations* may vex, but they cannot defile us, without our owne sinfull entertainment. It may grieve a chaste woman to be solicited by base *Russians*, but it cannot corrupt her whiles

Joh. 14. 30.

shee retaines her chastity. If wee can keepe in our hearts from imbracing Sathans offers, and shew our distast of them, the sin is his then, & not ours: but here is the misery, Sathan knowes how our inclination stands, hee searcheth out our dispositions, and thereunto frameth his temptations; therefore wee have great neede of spirituall wisdome, to observe where wee lie most obnoxious, where *Sathan* doth most plant his forces, and ever to apply our strongest watch, our most importunate prayers to those gappes.

5. Consider the *warre*, and *rebellion* of this sinne,
the

the flesh lusteth against the spirit, and fleshly lusts warre against the soule, saith the Apostle; whilest wee are in this militant condition we shall have houely experience of this traytor in our bosomes. And this warre is not at a distance, but an intimate and close contrariety in the same part, the same soule that cōmands obedience doth it selfe resist it; in the same will there is a delight in the Law of God, and yet a counter-mōtion to the law of sinne; In the same heart singleness and sensibleness of sinne, and yet much secret fraud and hardnesse in the apprehension of wrath. In the

D 4 same

Gal. 5.
1 Pet. 2.

Mar. 9. 24.

same *affections* love of God
and love of *the world*,
feare of God, and feare of
men, *trust* in God, and
doubting of his favour.
Lord I beleeve helpe thou
mine unbeleeve, was the cry
of the poore man in the
Gospell, and such must be
the complaint of the best
of us. Lord I remember
thee, helpe my forgetful-
nesse; Lord I presse to-
wards thee, helpe my
weaknesse. Lord I rejoyce
in thee, helpe my heavi-
nesse. Lord I desire to
have more communion
with thee, help my strang-
nesse. I am dull and dead
hearted, doe thou quick-
en me. I desire to please
thee, helpe my failings;
We

We must not only *wrestle* with God, by strong and importunate prayers, but with the lusts and forwardnesse of our owne hearts.

6. Consider the *strength* and power of this sinne, to bring about what ever it hath projected for the advancement of Sathans kingdome, it *raignes* like a *King*, and hath the strength of a *law in our members*, and a *law* without strength is *no Law*, for Lawes are made to *binde* and keepe men in order; therefore the wicked are called *servants to sinne*, and the best of us all are captives, that is, unwilling servants. So much *flesh*

6.

Rom. 6.

Rom. 7. 23

Rom. 7.

as remaines in any man, so much disability he hath to withstand sinne. The choicest vessell of mercy and most peculiar Saint of God, is no way able to keepe his standing as *of himselfe*, for this is certain, that to be preserved from the strength of our owne *lusts*, wee have not onely use of the good graces which God hath given us *already*, but of a continuall support and underpropping. Grace in the best (here) is but like the putting of *hot* water into *cold*, which may bee warmed for a time, but yet presently returnes to its former temper, *cold* is *predominant*, however the
pre-

preserving of *fire* under it
keepe it hot for the pre-
sent. It is not the *Grace*
which any of us receive
can overcome sinne in us,
if God should there stop,
and leave us to our selves,
without a *fresh supply*; that
which preserves us is his
promise of *never failing us*
of *healing our back slidings*,
and *following us with his*
mercy all our dayes. For
grace doth not onely pre-
vent a wicked man to
make him *righteous*, but
followes him, lest hee be-
come wicked againe.

Heb. 13. 5.
Hos. 14.

7. Consider the *inde-
fatigablenesse* of this sinne,
how unwearied it is in e-
very mischief it sets a-
bout. *If we resist the devill,*
hee

7.

James 4. 7.

bee will flye from us, but this fleshly heart of ours will never sound a retreat, it is like a wounded wolfe that runnes up and downe to doe mischief; a man that hath in some measure overcome his lusts, will bee farre more sensible of their stirrings and struglings, then another in whom they rule without disturbance. Sin is kindled by that which quencheth all other fires, and surely grace which extinguisheth other temptations doth occasionally enrage the flesh, though in regard of exercise and actuall power it dye daily.

The reason is, because a thing in its proper motion

tion is never tyred; who ever knew the Sea give over raging, or the streame grow weary of running? Now corrupt motions are as naturall to a man as the course of a river. Though there may be difficulty in *fulfilling* lusts, there can never be any in the rising and sprouting of lusts. It is no paines to conceive seede, though it bee to bring forth a birth; the longer any man lives in sinne, the sweeter it is to him. *The eye is not satisfied with seeing, nor the eare with hearing;* no more is a sinner with his deeds of darknesse, if he should live for ever, hee would sinne for ever. Evill comes out of

Ecds. 1. 8.

♪

of the heart, as sparkles out of the fire, which never cease while the fire continues. Lust is like a furious rider, never weary of the way, hee may have enough to load him, but can never have enough to weary him; he may quickly have enough to *sinke* him, but can never have enough to *satisfie* him.

Lust it selfe growes never olde nor weary, when *adultery* in the heart hath worne out the *body*, so as its strength withereth, yet even then it will finde a vent in a wanton eye, unchast speeches and thoughts full of uncleanness. Though a
man

man may weary himselfe
in the *acting* sinne, yet
lust is never satisfied in
conceiving sinne.

Lastly, consider the
propagation of this sinne,
which may well therefore
be called an *olde man*, be-
cause it dyes not, but pas-
seth from one generation
to another. A mans actu-
all sinnes are *personal*, they
both beginne and end in
himselfe. But originall
sinne is *naturall*, and there-
fore together with our
nature it passeth over to
our posterity. It is an en-
taile that can never be cut
off, it hath held from *A-*
dam, and so will continue
to the worlds end. Every
parent is the channell of
death

8.

death to his posterity. Adam diffused damnation to all mankind. Neither is it any wonder that from a cursed root, should proceed branches fit for nothing but the fire.

Use

What a watch then should we keepe over our evill hearts, what paines should we take by prayer and unweariednesse of spirit to suppress this enemy? If there were any time wherein the flesh did sit still and sleepe, wherein the water did not runne and seeke for vent, wee might then lessen our care, but since it is ever stirring in us, wee shou'd bee ever stirring against it, using all meanes

to

to diminish and abate the same. Since the heart is unwearied in evill, wee should not faint nor bee weary of well-doing. Since the heart is so abundant in evill, we should abound likewise in every good worke.

Retaine in thy freshest memory such quickening thoughts as these: If I commit this sinne, it will cost me unvaluably more heart-breake and spirituall smart, before I can purchase assurance of pardon and peace of conscience, then the sensuall pleasure is worth. If I never repent it will be the ruine of my soule for ever. When thou goest to buy

a commodity, if the price be great, thou forbearst, and wilt thou venture up on sinne, knowing what it will cost thee? If *Judas* had knowne as much before he betrayed his *Master*, as now he feelles, hee would never have committed that villany. Alas, thy soule is incomparably more worth then the whole world, and wilt thou for a little paltry pleasure of some base and rotten lust, which passeth away in the act, hazard the losse of so precious a Jewell?

Doe not consider the smalnesse of thy sinnes, but the greatnesse of thy God, who is displeased with

with them. Mortification is tedious, but heaven is sweete, men are content to goe all day after their hawkes and hounds, enduring hunger and thirst, for a little pleasure not worth the enjoying, why then should wee refuse any labour for the obtaining so rich a reward?

In lust a man wearieth himselfe and hath *no* hope but here our labour is not in vaine in the Lord, wee shall reape if we *faint not*. A little glory in heaven, nay a little comfort in earth, will plentifully recompense all our travaile and paines in this kinde. Looke not alwayes on
Sa-

Satans temptations, the worlds sollicitations, and thine owne sinfull inclinations, these as clogs will presse thee down and much dishearten thee in thy Christian course, but looke unto *Iesus the author and finisher of thy faith*, who will carry through all difficulties, and overcome sinne in thee by his grace; call therefore to him, hee is within the voice of thy prayers, and will come to strengthen thee.

2.

Job 31.1.

How jealous ought Christians to bee over themselves, having so dangerous an enemy nigh unto them; *Job* would not trust his eye without a covenant, nor *David* his mouth

mouth without a *bridle*, so strangely & unexpectedly will nature breake out. Vēture not on any tēptation presumptuously; be not cōfident of any grace received so as to slacken your zeale. *Ioseph* flung out and would not trust himsele in the company of his *Mistresse*, company might easily have kindled concupiscence, and a little of Sathans blowing might have caried the fire from one stick to another. *David* would have no wicked thing to abide in his sight, hee knew how full of ill humours his heart was, how apt to catch every infection that came neere it, and therefore tooke

Psal 39.

Gen. 39.

Psal. 101.

tooke speciall care to decline the very objects and examples of sin. When men thinke there is least danger, then the danger is greatest; sinne and Satan are ever watching their opportunities, which is, when wee watch not. Security will rust us, undoe us, and eate out all that good is in our soules, if any thing will awaken the dead and drowisie heart of man, it is some vexing sin or other.

Vse 3.

Me thinkes the consideration of this *thorne* in our *flesh*, (which we daily carry about us) should much humble and abase our spirits; Alas, how long have we lived
in

in an empty fruitlesse manner, barren of grace and goodnesse, spending our precious dayes in folly and vanity, dedicating the flower of our age to sinne and Sathan? How oft have we despised mercy, and cast the precepts of the Almighty behinde our backes? What little growth in holinesse have wee? What little improvement in the wayes of God? How much wearinesse and revolting of heart? How evill and unprofitable in regard of the meanes we have enjoyed, and what we might have beene? How many notorious visible finnes hast thou committed, to
the

the scandall of the Gospel
and the wounding of
thine owne soule? How
should the consciounesse
of this humble thee in se-
cret before God?

Brethren, think of this,
the more vile any man is
in his owne eyes, the
more precious he is in
Gods. And the best way
to bring a man to a base
esteeme of himselfe, is to
reflect his thoughts seri-
ously upon his owne e-
state, to view himselfe in
his naturall condigion;
There is no good, so truly
good but his heart abhors
it; No evill so extreame-
ly wicked, but there is an
inclinablenesse in him to
embrace it; no servant so
ready

ready to doe his masters will, as hee is to doe the workes of the devill, no rebell so desperately adverse to his lawfull soveraigne, as hee is to God. Oh that men were truly sensible of their carnall condition.

The want of this, is the cause of all that security and deadnesse of spirit, which seares up the heart of many thousands of people. This makes so little care of being saved. Hence it is that the Gospell preached is so smally reckoned of, the name of Christ is no more precious, the word of grace no more honoured, the promise of salvation no more

E

laid

laid hold on, and hearkened after, the threatnings of hell no more stood in feare of then they bee; it is indeed one and not the smallest part of our native wretchednesse, that our eyes are so holden with selfe-love that wee cannot perceive our misery, nay, wee are pleased with it, and think it a peece of our happinesse to continue in it. Wee have not onely no disposition to goe from it, but which is worse, a strong desire to remaine still therein. Where is the man that truely discernes he is lost and undone, that sensibly groanes under the weight and burthen
of

of sinne, that cryes out
with the Leaper, *I am un-
cleane, I am unclean,* I
have not in me by nature
so much as a graine of
goodnesse, I am a very
lumpe of corruption, I
am an enemy to God, and
to my owne soule : I can-
not so much as frame a
thought tending to the
furtherance of my best
good, Every thing I med-
dle with, is defiled by me,
the very earth is weary to
beare me, and according
to the kinde thereof, both
it, and all the creatures
complaine to God against
me, I am a burthen to the
times and places wherein
I live, every man I con-
verse with is the worse

E a for

for mee, &c.

Lastly, to prevent surprisalls by this cruell enemy, study his *policies* before hand; for howsoever the strength of the *flesh* be very great, yet the policy thereof doth farre exceed it : for being not a professed enemy, but a *secret* traitor, it is more exercised in cunning undermining of our safety, with subtle slights, and politique stratagems, then in assaulting us after an open and hostile manner. Sathan cannot deceive us unlesse our owne *flesh* assisting him, doe first deceive us. The danger whereof is so much the greater, because it is so deep

deep and disguised, that it can hardly be discovered and found out: it displayes not its colours in open field, but lyes hid in secret ambushments, mingling it selfe with our owne forces, and making a shew of simplicity, and sincerity, when there is nothing but craft and deceit in it, perswading us that we are nothing so evill and corrupt as indeed wee are, and that those good things which wee seeme to have are of farre more excellency then in truth they bee, that our little *mite* is a great treasury, that we are in an happy and blessed condition, whereas wee were never

neerer unto death and destruction; that surely God loves us because we prosper in the world, and live civilly and quietly amongst our neighbours, wronging no man, that so much zeale and strictnesse is more then neede, that the best have their failings, that great sinnes are very small ones, and little sinnes are none at all, &c.

Infinite are the windings and labyrinths of the heart of man, the counsells and projects of this *flesh* of ours to establish the kingdome of sinne in it selfe : What man is there who will not outwardly seeme to spit at Sathan, and defie his workes

workes of darknesse, and yet what man is there in whose bosome *secretly* Sātā doth not plot & devise wicked enterprises. The more time a man spends to make himself acquainted with himselfe, and begs of God to reveale the hidden corruption of his evill nature to him, the more abhorrency and condemnation will hee have of himselfe, and the more adoration and wonderment, at the infinite mercy of God, that hee is not consumed; when once a man hath his evil wayes discovered to him by Gods spirit, he will be abased and confounded in his owne sight. It is no-
E 4 thing

thing but ignorance that
keepe men in pride. If
to bee *wise* to doe evill,
and *foolish* to doe good, if
to plead for sinne and Sa-
than, If to receive good
parts and abilities from
God, and to fight against
him with the same, bee
matters to be boasted of,
then there is a great crop
of pride in every mans
nature, else wee must all
conclude that hee which
gloryeth in any thing
meerely in himselfe, hath
chosen nothing to glory
in but his owne shame.
Alas, the best of our wise-
dome is but *sensuall* and
devillish, fleshly deceit as
the Scripture speakes, a
man may bee very wise,
and

and yet imploy the same upon nothing but mischief.

You have heard the lineaments of *original corruption*, which in the wisdom of the Holy Ghost is called *flesh*. Now as a body infected with the plague, doth not presently complaine, or shew the disease till afterward: So this venome in children lyeth lurking, and worketh not till the faculties of the soule are prettily well hatched up, and then like a charmed cup it fumeth up into the braine, and fills it with idle thoughts; it enchanteth the conscience, invenometh the affections, and maketh the

heart like a tipling house, full fraught with ruffian-like passions Such strange and totall disorder, such contention betwixt the heart and the *conscience*, such raging in the *affections*, such desperate unrulinesse in the *will*, such error and staggering in the *understanding*; that a man may well be compared to a rude *family* consisting of treacherous servants, all false and idle, of equall authority, being subject to none, but Lords of themselves.

Understanding directed by the law of nature, attempteth to advise, the *will* saith shee will not yeelde, but doe as shee lists;

lists; *Affections* prevaile
with *Will*, and overcast
judgement. *Conscience* cry-
eth out upon them all,
and threatneth the *Law* :
Faile spoken *pleasure* en-
treateth it to be quiet, and
that all villany may bee
comitted without check.
Lust by degrees entreat-
eth the *will* to put out the
candle and light of know-
ledge ; then when *igno-
rance*, as dark as hell, hath
invaded and over shadow-
ed the whole man, the
mipions of *Venus court*
may walke dismasked
without kenning; *adulse-
ry*, *fornication*, *uncleane-
nesse*, *wantonnesse*, *idolatry*,
witchcraft, *hatred*, *debate*,
envy, *marther*, *drunken-
nesse*,

Gal. 5.

nesse, gluttony, &c. and the whole Crew of *fleshly workes* may creepe out of the heart, like the serpent and her brood in the night, or as the *Gracians* out of the *Trojan* horse, and goe hand in hand securely and without re-prooffe, seeing *Conscience* being drowisie, through the strong wine of voluptuousnesse is laid asleepe, and therefore will not awaken unlesse the sins be too great and pricke him fore; or els dead & seared, being deprived of understanding, as the body of vitall spirits, which should quicken and direct her in both her actions of testimony and judgement.

The

• The whole man is full of disorder; trust not therefore any of thy members *alone* without making a *covenant* with it. If thou hast occasion to use thine *eye*, take heed unto it, it is full of the seeds of *adultery, pride, envy, covetousnesse*, there are *lusts of the eye*. If to use thy *tongue*, set a *doore* before thy *lips*, there is an hell within thee that can set it all on fire, and fill it with rotten and stinking communication. If to use thy *hands* or *feete*, watch carefully, for there are seeds of more sins, *theft, bribery, murther, uncleannesse* in them, then there are *joynts and sinewes* in those

I. b. 31. 1.

James 3. 6.
Psal 39. 1.

those members. Original sinne is an universall corruption, it makes us all over *flesh*, the minde a *fleshly* minde, the will a *fleshly* will, the affections and lusts *all* *fleshly*, so that it is more difficult to roote out this *one* sinne, then to overcome many actual transgressions.

Rom. 12. 2.

That man or woman therefore of what estate or degree soever they be, noble, or ignoble, bond or free, which are not *transformed by the renewing of their minds*, but have their hearts full fraught with *unbeliefe*, and *ignorance*; whose *Consciences* are benumbed, or dead, not able to accuse, or (if
to

to accuse) yet not able to excuse through the righteousness of Christ: They whose *wills* are perverse and immeasurably unruly, not subject and conformable to the will of God; whose affections are like to the *Camelion*, ready to turne themselves upon every object, into any estate, except that which is holy: Lastly, those whose bodies are the hardy executioners of every wicked practise, given out in charge by these corrupt guides (the faculties of the soule) they most assuredly without all contradiction, walke and live as yet after the flesh.

If therefore thou art desirous

Vse.

desirous to know in particular, whosoever thou art in this present assembly, whether thou be carnall or no, enquire of the word of God, what thou art by nature in all the parts of soule and body, how unapt and incapable of all holinesse, how prone and disposed unto all manner of wickednesse.

Secondly, examine thy thoughts, how thou hast conceived of God and his incomprehensible nature, how acute and sharpe sighted in his wayes. Harken to thy *conscience*, (if thou hast any) and heare it speake, or if thou hast none at all, so set it
downe

downe in thy examination. Summon thy *will* and *affections* also, to be tryed by the same word; if thou perceivest no difference in these from the common estate of most men, no alteration from former times, it is suspicious thou art carnall. But if thou finde by the guide of the word (by the word I say, for thou being blind canst not see where thou art) that yet thou remainest ignorant, and still walking in thy erroneous and presumptuous course, both towards God and men, if thou finde in thy minde these or the like thoughts:

That there is no God.

1.

No providence, or
presence

2.

presence of God.

3.

If thou thinkest thy selfe safe from all perill, and art rocked asleepe by the tempest of other mens judgements.

4.

If thou thinkest thy selfe a very wise man and farre exceeding others.

5.

If in deede, notwithstanding thy outward holinesse, thou thinkest the Gospell and the sufferings of Christ to be meer foolishnesse.

6.

If thou thinkest perversly and basely of them that worship God truely.

7.

If thou thinkest death wil not come yet, nor yet, and so livest as if thou hadst made a covenant with the grave.

If

• If thou thinkest God is as man, that he will pardon thee howsoever thou livest, and that the punishment of hell may easily be shunned.

8.

If thou thinkest the day of judgement to bee far off.

9.

And upon these corrupt imaginations, not onely findest checke (for that may be performed in some men by the light of nature, enforcing the conscience to accuse thee, yet thou never the neerer) but also no positive thoughts utterly opposit, but rather growest resolute therein, committing all to thy will and affections to conclude of thy spirituall

tuall estate. If thy minde be full of *vanity*, wasting it selfe in childish and unprofitable notions, slipperie & unstable in all good matters, full of *ignorance* and *darknesse*, so as thou seekest not after God in the way where he will be found, full of *curiosity*, foolish and impertinent questions, full of *pride* and contradiction against the word of truth, having *fleshly reasonings* against the spirit of God, full of *carnall wisdom*, humane inventions, methods of its own to serve God, and come to happinesse by, thou mayest then assure thy selfe, thy minde is meere *flesh*, thou being dead

dead in thy understanding through the vanity, impotency and ignorance thereof.

Conscience.

If thy *conscience* (which God hath placed as a sentinell or watchman in thee to observe thy dealings) be full of impurity, and disobedience, full of dead, rotten and unsavory workes, full of false and absurd excusations. If it be either so benumbed, and insensible, that it will not accuse (unlesse it bee for murther, adultery, theevery or such like grosse offences) or *dead* as a limbe taken with a gangrene,

grene, that it cannot accuse at all; Or if it have life, yet if it apply it selfe corruptly, as to acquit thee for doing evill, or to condemne thee and hang thee up for doing good, fearing thee where no feare is, then hath the *flesh* prevailed over thy conscience, and thou art wholly carnall.

Memory.

Further, if thy *memory* be so decayed, that if one would give thee a thousand pounds, thou art not able to imprint the doctrine of salvation were it never so oft taught thee, and yet able upon a speedy rehearfall to repeat a
tale

tale of an houre long,
with every circumstance
concerning any thing
done in such a Kings daies
or reported to be done, as
the tale of *Robin Whood*,
Guy of Warwick, and I
know not what paltery
stuffe, thou maist assure
thy selfe, that *flesh* also is
the guide of thy *memory*,
and that it is voide of all
holinesse. For as clay will
not cleave to iron or
brasse; So the fleshly *me-
mory* will retaine no spi-
rituall *memorandum*, but
that which is fleshly, a-
greeing with his nature,
and therefore the story of
Gods will offered to the
memory is like to quick-
silver powred upon a
plaine

plaine table which never
resteth running and dis-
persing it selfe till it bee
harboured in a concavity
fit to retain its substance:
So the principles of Chri-
stian science will not stay
in a carnall memory no
more then an honest man
in a brothell Inne or Ale-
house; and therefore no
marvell that they light at
the foregate, and take
horse at the postern, come
in at one eare and out at
another.

Will.

Moreover, if thy *will*
be full of loathing, and
aversation, so as it cannot
endure to heare or see a-
ny

ny thing that is good, but
 pluckes in the shoulder,
 and casts it behinde the
 backe: If it be full of en-
 mity against holinesse,
 flighting and neglecting
 the best things: If it bee
 full of obstinacy against
 religious courses, thwar-
 ting and crossing the strict
 wayes of God: If full of
 disability to any good, so
 as it cannot hearken nor
 bee *subject* to the Law of
 God, but rebells against
 his blessed truth: If thou
 art resolute to commit
 the wicked purposes of
 thy heart, stout and stub-
 borne against admoniti-
 on, turning the deafe eare
 to the preaching of Gods
 word, loath to intermed-

F

dle

dle with matters of the Spirit, but willing to fulfill the lusts of the flesh, having thy hand in every impious action, with this imperious style, *sic volo*, *sic jubeo*, I will and command it to bee so, not respecting whether the thing bee crooked or straight, right or wrong, good or bad; then is thy *will* meerely carnall, and doth dominere like a blinde King, or ignorant Pilot sitting at the sterne of the whole man, and yet not skilled in one starre, nor knowing one point of the card, nor respecting the Compasse, nor regarding the point of the diamond, but downe the river

ver with the full saile of
affections, and tempests
of sudden passions, no re-
gard to the country whi-
ther wee saile, no respect
of the hidden rockes, no
consideration of fearefull
gulfes, no casting of an-
chor, no notice of the
Climate, &c. no marvell
then if blinde *will* make in
the end a sudden and
fearefull shipwracke both
of soule and body.

Heart.

To conclude, if in
thy heart, as in a cage,
thou finde the uncleane
birds of adultery and for-
nication, the viper of
malice, and cockatrice of
envy, the hydra of cove-
tousnesse consisting of

many heads, having in their fronts the superscriptions of theevery, violence, perjury, murther, and idolatry: If in thy heart thou find infidelity, security, pride, confidence in the creature, &c.

If it bee full of *hardnes*, so as no sinnes, no judgments, no hopes, no feares, no promises, no instructions are able to awaken and melt the same: If it bee full of impotency, not altered by the invitations and intreaties of God to returne unto him: not perswaded by the fruitlesse of all sinnefull lusts to forsake them: If it be full of *folly* and *madnesse*, so as all the

the creatures in the world are not able to cure it, full of *infidelity* ready to depart from the living God, under-valuing his precious promises, and mistrusting his power, full of pollution and uncleanness, full of unsearchable deceit and wickedness, a very forge and mint wherein all manner of finnes are framed in secret purposes and desires, from whence they spring forth into life and action, then is thy heart also nothing but *flesh*, & thy whole man nothing but rottenness and corruption.

If it bee asked herein, how I distinguish betwixt the *Elect* and the

Ephes. 4. 23

Reprobate, for albeit Gods children bee purged through the blood of Christ, yea and the force of sinne in some measure weakened in them, and inherent sanctity begun in all the parts of their soules by the holy Ghost even in this life; yet *fleshly* corruption is still harboured, and the roote of every sinne remaines in the best, putting forth the hemlocke of a wicked practice in their Christian course.

I answer, yet can they not be said to *live* according to the *flesh*, seeing the *substance* as it were and principall tenour of their lives is directed according

ing to the *Spirit*. As the
aire in the dawning of the
day is not wholly so dark
nor wholly so light as at
night and noone day : So
is the estate of the rege-
nerate, not all *flesh*, as the
wicked; nor all *Spirit* as
them that are *glorified*,
but partly *flesh* and partly
spirit, *grace* and *corruption*,
not severall in place, but
in reason to be distingui-
shed: yea the *flesh* is more
in measure than the *spirit*,
and therefore *Paul* calls
the Corinthians, other-
wise justified and sanctifi-
ed, yet *carnall*, and we are
said to receive but the first
fruits of the *Spirit* whilest
we are here. Notwith-
standing for all this, such

2 Cor. 3. 1
Rom. 8.

is the power of the *Spirit*, that albeit it be *small* like *David*, yet it is able ordinarily to prevaile against that *uncircumcised Philistine* the *flesh*. And further it is of such inestimable vertue, that as one graine of muske giveth a stronger perfume than many other grosse smells: So doth that sweeten all our actions in the nostrils of God. And as a man albeit all the parts of his body be dead, so that he neither knowes nor sees, nor can speake, yet if he have any life in a corner of his heart, any breath, or any motion remaining, none will be so hard hearted as to pull him out of his bed
and

and bury him as a dead man: So although in this life we have many a dead palfie; many a dint, many a drv buffet by the hand of Sathan; yet so long as the breath of God is in us and we keepe the truth of the spirit, like the star of a diamond, it will cause us to shine in this darknes of our corruption, and like an antidote, preserve us against eternall death.

A word of application to two sorts, and I proceed.

First, to the *Ministers* *Vse. 1.*
of Gods word, let mee speake my thoughts with griefe of heart: Such is the universall impiety of this decayed age, so ap-

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parent to the spiritual eye
so weighty in the hand of
him that wisely ponder-
eth it, that I feare me the
Lord is neere, and the day
of visitation approacheth.
Is it not a strange thing
to consider our Ministers,
how ignorant, how arro-
gant, how dissolute and
carelesse many of them
are? (to omit the empty
caske the idoll minister)
what strange children
doth our mother the U-
niversitie nourish in her
bosome, how wanton,
how unbroken, proud,
and licencious? *Theologie*
a science of living well
and blessedly for ever, is
made a stepping stone to
promotion, a matter of
dis-

disputation and idle speculation, and the meere stuffe wherewithall to make a sermon: Practice and obedience is commended to the *people*, but as for the *Clerke* that belongs not to him. It is well if hee reprove sinne soundly in the *pulpit*, though he be utterly dissolute in his owne person: Beloved, to speake according to the *spirit*, and yet live after the *flesh*, is an infallible note of an hypocrite; let men make what they can of it. Not that I byte the faithfull shepherds of Gods flocke in any place whatsoever seated in this our Church, so farre is it from mee to
touch

touch the Lords annointed,
or to harme his Prophets :
But the licencious prea-
cher is the man I taxe, as
being the shame and dis-
credit of the Lords Mini-
stery.

Vser.

As concerning the
people, to undertake to
single out all the fleshly
and carnall professors of
the Gospell, were to num-
ber the drops of the great
Ocean, to tell the starres,
and to cypher the sands
of the sea shore: The
sonnes of *Adam* have so
covered the earth, that a
righteous man is scarce to
be found, a man that in-
deede warreth against the
flesh, grieveth at the
times, and sigheth for
our

our sins. Are there not many among us which be-
ginne in the *Spirit* and
end in the *flesh*? that faint
in the race and embrace
the world? hot in the be-
ginning, key-cold in the
ending, stayning their
names and defiling their
soules? I speake of the
better sort which (as it
seemes) thinke the Lord
too long a comming, and
therefore will fail too,
and stay no longer. Is it
not a grievous thing to
behold many an ancient
in *Israel* to be so fowly o-
verseene, as to sell their
birthright for a messe of
pottage, their God for a
peece of bread, and the
unspeakable peace of a
good

good conscience for outward peace, liberty and freedom?

Phil. 3. 8.

Where is the spirit of Paul become, which esteemed *all things as dung and drosse to winne Christ?*

Mat. 5.

Are wee yet children, to bee woonne with a toy, and lost with a trifle; are we no more faithfull in our love towards God then to prostitute our selves at the entisings of the world, and to become a fit mate for every fleshly companion? Christ pronounceth them *blessed that hunger and thirst after righteousness*, not they that hunger and thirst after *good cheere, gay apparell, faire houses, outward pompe,*
and

and fleshly vanities. Christ
 forbiddeth us to love the
 world, or the things of the
 world, because the fashion
 thereof passeth away; and
 yet how many have pligh-
 ted their hearts to the
 world, as if it were the
 onely good and true feli-
 city. O fearefull times,
 O fleshly corruptions, O
 the lamentable estate of
 this our land and country..
 Is there never a watch-
 man to discover this dan-
 ger? Or prophet left to
 bewaile our transgressi-
 ons? The gaffe is great
 who can stand in it! The
 breach is like the brea-
 king out of the Seas, and
 the noise of our sinnes
 like the roaring of many
 waters:

waters : The atheisme and the hypocrisie of our land, her pride, covetousnesse, and adultery, shall justifie the spirituall whoredome of *Spaine* and other Countreyes which never injoyed those meanes, and mercies as we have done. Oh how that outward peace and abundance which wee have had lulled us asleepe in sinfull security !

Quest.

Wee goe to Church, pray, and heare, I hope that is sufficient.

Answ.

Yea (enough indeed to one whose stomacke is scarce able to digest that) but where is the man that in all the wayes of his ordinary calling labours to walke

walke in obedience and feare of God, to carry alwayes the affection of a servant, as considering he is doing the Lords work? That consecrates and sanctifies all his courses by prayer, that beggeth strength, presence, and supplies of the spirit from God, to lead him in the wayes which he ought to goe, and to preserve him from those snares and temptations, which in his calling he is exposed unto? That is carefull to redeeme all his precious time, and to make every houre of his life comfortable and beneficiall to himselfe and others? where is the man whose
particular

particular calling doth not trench and encroach upon his *generall* calling, the duties which he owes to God? That spares sufficient time to humble him to study Gods will, to acquaint himselfe with the Lord, and keepe a constant communion with his God? Nay, that doth not steale from the Lords owne day, to speake his *owne words*, to ripen and set forward his owne or his friends advantages? where is the man whose heart is ready prest to obey every of Gods Commandements as well as any of them? That cleaves to Christ and his blessed truth, when they goe *alone* severed

severed from all outward credit, pleasure and profit whatsoever ? where is the man that denies himselfe in his most Beloved sinnes, that beares wrongs and injuries patiently, that is willing to be trampled upon, and to bee set light by, for the cause of Christ, and the testimony of a good conscience ? Ah fearefull times, what last and worse age of the world is this we are fallen into ? Kill and slay, whore and taverne, sweare and game, revell and rout, live as wee list, doe any thing, so it be done manfully, warily, and with the minde of a gentleman, who dares controll
it ?

it ? Yes heare what the Spirit saith, *Yee shall die.*

Obiect.

But I am free from any grosse enormity, happily some small sinnes may cleave to my nature, but these I cannot avoid nor shake off so long as I continue in this earthly tabernacle.

Answ.

True it is, that haynous sinnes are more terrible, because they waste and destroy the conscience at once, and cast men into hell with headlong fury: but little sinnes unrepented of are no lesse dangerous, seeing they cause a consumption of piety, & bring men by degrees to eternall condemnation. Doe but gather the least things

things together, and they will make a great heape. Drops are but small, yet they fill great Rivers; though thou lightly esteemest them, while thou dost weigh them, yet feare when thou beginnest to number them. Though thou contemnest small sinnes, yet feare the great punishment which attends them; Doth not every sinne by prevarication, dishonour the Lord, how dares then a sinner call any sinne small? A little thing is little, but yet faithfulnessse or unfaithfulnessse in a little, is a great matter. *Ananyas* and *Sapphira* told but a lye, and were presently stricke dead

Acts 5.

dead in the place in a fearfull manner. *Axax* put forth his hand but to *stay the Arke*, and was smitten with sudden death. Wee must not consider what wee have done, but how great hee is whom wee have offended. It is not the least thing in mans life, to neglect such things as seeme to bee least, and I know not concerning what faults wee may bee secure, seeing we must be judged even for sinnes of ignorance, and give an account of our idle words and thoughts. The lesse discernable a vice is, the greater care wee should have to avoid it. Wee soone come to the sight of

of great finnes, and so to repentance for them, whereas wee persist and goe on in the lesser without controule. It is good therefore to take heed of the least, as though they were the greatest; for so much the more easily shal we abstaine from any offence, by how much the more wee are afraid of committing it: that man seldome falls fowly, that is fearefull of falling at all; sinne is Satans livery, which who so ever willingly weares, acknowledgeth his soveraigney, and their owne servitude. Though the most sanctified men have still their *imperfections* and frailties, yet

yet to live in the least offence against knowledge and conscience, is an evident signe wee are in the devils bondage, for hee that truely hates one sin, will hate all of the kinde. There is not any sin committed but leaves a poyson in the soule behinde it. If the gate be set open the enemy will soone enter in. Witnesse the many experiences of Gods children, who winking at smaller sinnes, have beene plunged into greater. If once thou givest leave to thy corrupt affections to play their parts, thou shalt hardly make them give over. Little sinnes usher great ones and bring

bring them into the closet
of thy heart. How dares
then a sinner call any sin
small, when as the Sonne
of God gave his life for it,
above which nothing in
the world can bee este-
med?

The holy Ghost uses
the *future tense* here, *Iee
shall die*, to intimate thus
much, that albeit for a
season the theater of ini-
quity is much frequented,
the actors favoured with
great applause, and every
carnall man playeth his
part with grace, to the
admiration of the behol-
ders, although the wages
bee not paid so soone as
the worke is done, nor the
dislike which God hath

G

of

of sinners declared presently by the execution of his feareful judgement upon them, yet shall they escape no more then a beast taken in a trappe, or the prisoner included in a strong tower. When the Lord shall come in the clouds with his holy Angels, the assises shall bee kept in the aire, the prisoners of the earth, notwithstanding their boasting among their fellows shall all be arraigned before him, and then shall ensue the verdict of the conscience upon them, even that fearefull sentence of death, *Goe ye cursed into everlasting fire prepared for the devill and his angell*

Mat. 25.

angells. This may teach us to give small credit to the glittering face and flattering countenance of outward things. Let us cheere our selves never so much in our youth, and walke forth-right in the wayes of our *owne hearts*, and sight of our *owne eyes*, yet for all that *God shall bring us to iudgement*. The waters are deepest where they are stillest, upon a hot gload there followeth a violent storme; the terrors of Gods wrath shall assault the wicked man, as a sudden tempest, and carry him away *by night*.

Eccles. 11.

Job 27.

In this one word *Yee shall die*, is contained the infinite volumne of all

misery; the great Ocean of all sorrow, it being an Epitome of mans future calamity. Did a man certainly know that hee should lose all his goods, friends, honor, and credit, if hee committed this or that particular action. I suppose he would shrink from doing it. If the *adulterer* should know that he was watched, and that one behinde the doore stands ready with a pol-axe to choppe off one of his legges or armes, mee thinkes the feare of that mischiefe should bee too strong for his brutish affections, and conquer his lustfull passions. If the *drunkard* should know, that

that in such a taverne
whither he usually goeth
posting with his cup com-
panions, there standeth in
one of the drinking pla-
ces a man with a pistoll
charged with white pow-
der of purpose to shoote
him through; I imagine
how gladly hee would
leave his wine and sugar
and betake himselfe to
his heeles, yea and ac-
count him his friend that
would push him over the
threshold and thrust the
doore after him. And
this not without reason;
for as a man would bee
willing to give all that he
hath, yea and to lose some
of his limbes to redeeme
his life. (*Skinne for skinne*

Job 1.

and all that a man hath will he give for his life) So will hee be contented to deny his pleasures, and profits, if in case they prejudice that; unlesse it bee those, wherein the temerarious rashnesse of affection preventeth reason, and enforceth the body to commit the action before the minde hath given any counsell.

Now if *reason* can thus prevaile against corrupt passions when hurt is intended against the *body*, why should it not much more perswade the *understanding*, *conscience*, and *will* to endeavour themselves against fleshly corruptions, which are pernicious

nicious to the soule, and not onely temporall, but eternall death to the whole man.

By death, in this place is understood, not the first but the second death, as appeareth plainly by the antithesis and opposition of eternall happinesse against this everlasting death and misery: And so it is taken in many places of scripture: Hee that overcommeth shall not be hurt of the second death. The fearefull and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone, which is the second death. What need many proofes as if every scripture were

Rev. 3.11.

Rev. 21.18

not given by divine inspiration? Here wee see the *Tragedy*, that must follow the pleasant *Comedy* of worldly joyes, and the hard reckoning that is given after all the junkets of fleshly pleasure.

Quest.

If you aske mee what this death is, I thus define it?

Ans.

When the aforesaid ignorant and unconscionable wretch hath played his pageants in City and Countrey, upon the scaffold of this present earth, and perhaps hath gotten him wealth, wife and children, builded a faire house, borne office in the parish where he dwelleth, purchased much land, engrossed

grossed sundry commodities, and mounted upon the proud foaming steede of all stumbling vanity; of a sodaine, when hee most wisheth and hopeth to live; as a fish taken with a hooke, or a bird with the snare, he shall bee entraped with death: His fleshly body shall be cast into the earth for a time, and his soule into the bottomesse pit of hell.

Now after that the soule and body hath for a certain season made their abode in the said places of the grave and hell, as a *Malefactor* in the prison untill the *Last day*; then shall they by the unspeakable power of God be u-

1 Theſ. 4.
16.

Mat. 25.

nited again into one main,
at the voice of an *Archangel* and trumpet of God,
and be summoned together with the rest of the
dead to make their appearance before the Almighty,
to heare that fearefull sentence of condemnation
pronounced against them. *Depart from mee yee cursed, &c.* This
is the truth which the Lord hath spoken; let all
flesh cover their faces, lay their hands on their
mouthes, and stand agast hereat. Mocke not at
Gods judgements as commonly thou doest at the
devil in a play. It is fearful jesting with thy maker, or
playing the foole with
edged

edged tooles.

If further you demand what shall be the state of this creature, thus cursed of God and condemned to death?

Quest.

I answer, if men may bee deceived in judging of the creature subject to sense, and outward being; much more hardly are they able to conceive of things invisible, and made purposely of God in his wisdom to exceede the apprehension of any creature. For which cause as the *ioyes celestiall* doe farre surpasse all earthly melody (and therefore cannot be conceived truly, because man wanteth a cleer spectacle wherein to behold

Ans.

hold

The Carnall

hold them) So the sor-
rowes of everlasting tor-
ment being transcendent;
all the glasse of humane
misery cannot bee suffici-
ent in full conceit to ex-
presse it, or come neere it,
neither can it be knowne
of any fleshly creature,
saying onely of such as
feele it.

Yet least any man here-
in should be utterly igno-
rant, and so waxe secure,
esteeming death eternall
as a poeticall *fury* or *viza-
card* to be playd withall,
thereby fearfully deroga-
ting from Gods *power*, *wis-
dome*, and *glory* in inflicting
justice; the holy Ghost
hath given us some secre-
items concerning this
point,

point, and slightly, in comparison runne it over, as a Painter with a little white lead drawing forth the great Elephant; not so much teaching us what it is, as what indeed it is not.

The first thing touching this matter to be considered briefly, is, the separation of these carnall men before spoken of, from the presence and glory of God; whose communion, as it is the head and heart of all felicity, so to bee deprived of his favourable presence is the very summe of all misery. For as a grievous malefactor once in favour with his Prince, bound in chains
of

I.

of iron, hung up on the top of an hill, debarred of all mortall helpe, set apart to be consumed with famine night and day, filleth the hils and dales with his restlesse moanes, and stayeth the most speedy passengers with the hollow cryes of his extreme misery. Or as a Princes daughter set on shoare by a perfidious shipman, where is nought but trees and wilderness, lyons, beares, and antilopps, debarred of all comfort, within the hearing of the groveling dens, compassed about with seas: So and much more fearefull is the state of that man whosoever he be, that is banished from the

the presence of God in regard of the graces of the spirit, which are the infallible pledges of his love and favour, however he enjoyeth many outward good things, as the stranger in a Princes Court may make himselfe glad with his wine, though altogether unknowne, or at least without any speciall notice taken of him by the Prince.

But when God shall 1. strip him of all temporall blessings, as riches, honor, health, wealth, friends, peace, &c.

2. When he shall make himselfe knowne to his blinde soule with a more manifest and apparant resemblance

semblance of his glory in justice, declaring the detestation hee hath of his supposed knowledge, his unconscionable conscience, his devillish wil and corrupt affections.

3. When hee shall first shut the doore upon him that leadeth unto life, and then also for ever cast him out of his presence, as a man that throws a toad or serpent out of his garden, and that into the place of everlasting tormēt (Lord) what tongue can expresse, or heart conceive the heavy estate of this forlorne or abject creature? To be out of favor with a Prince is much, but to be out of favour with God, who can abide

abide it? There is no man living unlesse he be desperate, but either hee thinketh himself high in Gods favour, and therefore is still peaceable within himselfe, or else is possessed with such a spirit of slumber, that the faculty of due pondering the preciousnesse of Gods presence is taken from him, as in a *drunkard*^{wh} neither regardeth his friend nor his foe, but when the drinke shall be out of his head, as at the departure of his soul, then shall hee strike his knees together, & his heart shall bee cold as a *stone*; like that of *Nabal*, when the feast was past, and hee had heard the
judg-

judgement denounced :
then shall hee open his
eyes as the man which
hath beene blind from his
birth, and behold the ven-
geance of God upon him.

Job 1.

Psal. 139.

By the *Presence* of God
in this place I doe not un-
derstand a bare locall re-
sidence with God : so Sa-
than may stand before
God ; neither can any
thing created go from his
presence, *hee being in hea-*
ven, in hell, and in all places:
but by his *Presence* I un-
derstand as the holy Ghost
teacheth me, the comfort,
the joy and blisse which
betydeth the Creature
through his presence.
Now what the losse here-
of may be, I leave to thy

own

owne heart:and yet it being fleshly, may happily err, or not esteem so highly as the thing requi-
reth. To helpe thee in a word; *Adam* after his offence fled from Gods presence, and the Lord ratified it, for indeed hee cast him out of the garden where hee had communion and fellowship with God, yet so, that hee left him certaine signes and tokens of his former dignity both spirituall and temporall in soule and body: from whence it cometh that wee his children doe yet retain some resemblance of our former happinesse, though our holinesse is quite lost:
We

We have Lordship over all the creatures, wee are fed with the fruits of the earth, we have some cōlinesse of person, and impression of majesty, beyōd the beasts, yea we have a smack of God : And in politicall matters, yet preserve some slender and slight footings of his wisdom and providence : the *King* ruleth, the people obey : the heaven, the earth, and the stars yeelde themselves according to the will of the Creator, propitious unto man, hee enjoyeth their light, their influences, their fruits, & sundry commodities: And all this because man (albeit out of the garden of *E-*
den

den the place of delight, yet) is still as long as hee liveth in the Cookes garden : being thrust (as it were) out of a most pleasant parlour, where God appeared in glory, into a more obscure place of lesse communion with him.

Now when the *first* death commeth as a fore-runner to the last judgement, man is deprived in an instant, of all pretended comforts and outward favours, and plunged into an infinite depth of woe and bottomlesse gulph of wrathfull misery, his body strangely altered, being severed from his soule which gave it both

both life and reason, yea and deprived of all earthly succour excepting a ditch in the earth to preserve his bones and Cinders unto the time of the resurrection. All which (marke it) by the decree of the just Judge of heaven, shall for ever be deprived of all shew of favour, or the least drop of mercy, and be exiled the Courts of the Almighty, world without end.

Here the Kings of the earth shall bee degraded, the Lords and Ladies of the Court abashed, and each rich & stately person utterly disherited of all his substance.

To bee out of favour
with

with
some
to b
with
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creat
with
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fort
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Cal

with the world is troublesome to weake flesh, but to bee discountenanced with God, this is the Ocean of all misery : Every creature then beholdeth with a threatning face, the heavens lower, the earth frownes, and withdraw themselves from our comfort. For as hee that loseth the good will of the *Master*, loseth also the heart of the true and trusty servant; So he that is once discountenanced with God, all creatures in heaven and earth make head against him. Oh that our great landed men (as wee call them) which have seated themselves for ever (as they suppose)

suppose) would consider
of this tragicall ruine;
they are so shamefully be-
guiled with the compo-
sed countenance of the
harlot *voluptuousnesse*, the
strength of pleasure, ari-
sing from worldly wealth
hath so dispossessed them
of their wits, that they
rave in the pride of their
hearts, not considering
their latter end. Out beg-
gar, I scorne thee, my
land is worth three hun-
dred pounds by the year,
and wilt thou presume to
keepe mee company, &c.
Ah consider that thou art
carnall, and livest accor-
ding to the *flesh*, and
therefore must *dye*. All
outward things shall for-
sake

ſake thee, thy wealth and credit, thy paſtime and acquaintance, all ſhall bee abandoned, God himſelfe will ſtrippe thee of theſe robes, and clothe thee with ſhame for ever; In vaine doeſt thou preſume of mercy, thou caryeſt the bagge for a ſeaſon, but it ſhall one day bee rent from thy ſide, and God ſhall bee glorified in leaving thee naked.

The ſecond thing to bee conſidered is that great reproach which ſhall ſeiſe on the carnall man after this life, by reaſon of the cleere revealing of all his hidden finnes.

Little Children abide in

H him,

1 Joh. 2. 18

him, that when hee shall appeare we may be bold, and not be ashamed before him at his comming. If a man come and publish a hidden crime, we are ready with our action to cleere our honesty, and defend our reputation by challenging the benefit of the *law*, in a case not sufficiently proved against us. But at this time the skirts of thy pollution shall be discovered before the *sun*, and though thou *wipest thy mouth* (like the *harlot* which *Solomon* describeth) yet thy sinne shall be written in great Characters in thy *forehead*, so as hee that runnes may read thy chambering and wantonnesse, thy whore-
dome

dome and uncleannesse,
thy theevey and oppres-
sion, yea all thy cradle
sinnes, which never yet
were set on foot, (thy
wicked and abominable
thoughts I meane) which
lye lurking in thy heart as
in a denne, not daring to
come abroad, for feare of
losing thy credit. Oh the
fearefull reproach ensu-
ing hereupon, when ma-
ny a sober man and vertu-
ous matron, so falsely e-
steemed of in the world,
shall have their vizzards
pluckt downe from their
faces, the ulcer of their
hearts launced, and all the
buried corruptions of
their childhood, of their
youth, and riper age,

plainely before men and Angels, Saints and blessed Spirits, devills and reprobates laid open, to their eternall shame. Imagine chat thou being a man of great credit and esteeme, shouldest have all the vanities of thy heart, whereunto thy conscience giveth testimony, and all the night practises of thy youth commēced against thee, even in the high Court of Parliament, before thy Prince and nobles, how couldst thou shew thy face? Now thou pluckest thy garment about thee to cover thy shame, but then thou shalt bee stript naked and unclothed, to the reproach of
of

of thy selfe and thy whole
family : now thou shel-
terest thy iniquity in a
closset or secret chamber
from the eyes of him that
cannot pierce the walls :
then shalt thou stand be-
fore the face of the hea-
vens, in the presence of
him whose eyes are as a
flaming fire, knowing the
secrets of thy parlour and
polluted bed, thy words,
thy thoughts, the place,
time and every circum-
stance of thy sinne : Now
thou overlayest the drosse
of thy heart with a guild-
ed outside of joy and me-
riment, but then the Lord
shall blow upon the paine
of thy face, thy withered
deformity shall then bee

H 3

es-

espied : now like *Ieroboams* wife, thou disguisest thy selfe with pretended holinesse; but at that time the Lord shall defeate thee, and display thy hypocrisie.

To conclude, what causeth a man having one foote on the earth, and another in the grave, halfe dead and halfe alive, to acknowledge some capitall sinne, which in his health hee would not for all the world? The Lord will make thine owne conscience impeach thy selfe, and discover thy transgressions : Thou thinkest not so, so thought *Iudas*, but as then with him, so also with thee,
the

the case will cleane be altered.

The third appendix of their death, is their society with the devill and his angells; *Mat. 25.* we account it a fearefull thing to see a *Spectrum* or diabollicall delusion, and so it is to our weake nature; but to be really present with Sathan world without end, a companion in torment, what earthly man can abide it. To bee in a prison full of Murtherers, it is horrible, but in that bottomelesse pit with thousands of condemned spirits abject and forlorne creatures, a heavy heaving. The theefe before he bee attached and cary-

3.

ed to the gaole, perhaps
he frequenteth the house
of many a worthy person.
It is not thy stocke and
kindred, thy pompe and
outward bravery that will
serve thy turne when
thou art arrested with
death, all the world will
not be of sufficient credit
to baile thee. Thinke se-
riously of this and lay it
to heart : To bee taken
out of the fields of plea-
sure, and to bee throwne
into the dungeon of hell,
there to bee guided with
that cursed crew is no je-
sting matter; Oh that all
carnall livers of our age
would cōsider hereof; no
doubt it would somewhat
restraine them in their
wilfull

wilfull course, and gash
their hearts amidst their
pleasures. O that that the
curious and nice women
that cannot abide the
noise of a canon, or the
sudden flashing of fire,
could ponder the misery
whereunto they are born,
namely to dwell in dark-
nesse with those blasphe-
mous spirits world with-
out end. In the night
season or in a darke place,
thou art ready to runne a-
way at the sight of a sha-
dow, or at the reciprocall
imagination of thy owne
thought, upon the noise
of a *scritch owle*; or the
like; and thinkest thou
that thou canst abide the
sight, nay the company,

H 3 and

and continuall familiarity of that hellish Cave? The Lord give thee a heart to consider of this fearefull horror before it betide thee, and to goe out of thy selfe to behold the strange change which is wrought by the grave and sepulchre.

4.

The fourth is, the incredible horror and distresse of consciēce which the carnall liver sustaineth by the sense and feeling of the whole wrath of God powred upon him for ever. *They shall goe forth and looke upon the carcases of men which have transgressed against me, for their worme shall not die, neither shall their fire bee quenched*

Esay 66.

ched, and they shall be an ab-
 horring to all flesh. In re-
 spect whereof the punish-
 ment of the damned is
 likened in holy Scripture
 to fire, to a *Worme*, to *gna-*
shing of teeth, to utter dark-
 nesse and the like. Not as
 if these were sufficient to
 describe it, for what can
 declare the depth of that
 which hath no bottome;
 but onely by these most
 fearefull creatures in a su-
 perficiall manner to pro-
 portion that which no-
 thing favoureth. For as
 the joyes of heaven are *un-*
speakable; So are also the
torments of hell, and ther-
 fore why doth my barba-
 rous tongue endeavour to
 decipher them? Deare
 Christian,

Rev. 21. 8.
 Mat. 13.

Christian, esteeme of my words not as the full size of the thing it selfe, but as a slight picture, or a brieft draught of that unutterable volumne of all misery. I am not able possibly herein to shew the mystery of this wonderfull worke made by the Lord; of purpose to set forth his glory in justice. Yet to helpe thy consideration, which is nothing serious in regard of the thing (I speake it also to the shame of my selfe) I would faine imprint some conceits hereof in my heart, that might make way to a second thought.

Wee esteeme horror of
Conscience. a matter of
great

great importance, because the most of us in these fearefull times, are possessed with secure hearts and benumbed spirits. But when conscience shall once be thoroughly wakened, like a wilde beast it will then shew his fiery eyes, and take thee by the throat. No torment of tenne thousand tyrants like unto it. Doe but remember in what feare and dread sometimes thou seemest to be, when in a sleepe or vision, a glimpse of hell flashings are presented unto thee, oh how thou strivest and strugglest, how thou cryest and ravest with paine? Nay, how glad art thou when.

thou awakest and findest
it to bee but a dreame,
how thou tellest thy
friend as much as thou
canst, (but alas, nothing
in respect of what thou
feltest) what thinkest
thou this to be? Certainely
the groveling of the
Conscience, stirred up by
Sathan of purpose to o-
verwhelme the godly, to
solicite to despaire, and
in the wicked to torment
them before their time ;
yet in respect of God, a
most friendly admonition
for by this a man is suffer-
ed in a vision to see and
feele the torment of hell,
to know the price of
Christs blood, to labour
by all meanes possibly to
make

make sure his election. In the wicked also it hath this use. I could never have thought it possible for a mortall man to have beene capable of that measure of distresse, had not the Lord in his mercy, for the further subduing also of my bedlame flesh, suffered mee sometimes to behold and feele the flashings of hell through his grace, causing me as a child to be stilled by the view of fearefull beasts. If then in a dream, or in a mans life-time there may bee such an incredible horror, that it may cause the eyes to stare, the tongue to rave, the haire to stand an end:

How

How much more hideous will it be when really and in deede with perfect knowledge & sense broad waking, we shall feele the strokes of the Almighty, the terrours of God shall lay hold of us. In consideration whereof, in the name of God, as you tender your eternall welfare, enter into the examination of your selves, and discerne of your estates whether they bee carnall or no; cry out for the spirit, you heare what the Holy Ghost saith; *If you walke after the flesh, ye shall dye,* How strangely doth the sentence of Corporall death happall a man though pronounced by a wretch
like

like himselfe, and shall not the doome of *death eternall*, given out by the *Holy Ghost* at all astonish you?

Oh let not Sathan harden your hearts, *resist the devill, and he will flye from thee*: It is a *Commandement* and a *promise*; What faire warnings doth God give unto men by *himselfe* and *Ministers*, by the motions of his Spirit, and checkes of our consciences from time to time, and shall we bee so voide of grace as to make our selves a booty for *Sathan*, to stand still while he deprives us of our lives and soules and all? Me thinks reason should something pre-

prevaile with us in things
soncerely concerning our
best good : But alas , a
hardened heart like *Pha-
raohs*, a flint, an adamant,
a marble spirit : no admo-
nition will serve its turn ;
where grace is wanting,
no impression takes any
roote : Men will make
triall and then beleewe. A
feareful experiencethis is,
thou maist first try in an
earthly cause and then be
warned ; but from hell
thou canst not returne.
Remember *Dives*, credit
not the multitude, *Olde
Tophet is wide and large*,
humble thy selfe there-
fore betime, and repent
of thy grievous sinnes.

¶ *Warne. But if ye mortifi-
fic :*

ſie: As before the Apo-
 ſtle deſcribed an infallible
 token of *death*; ſo here he
 proceedeth to ſhew in like
 manner a *ſeckmerion* or a
 certaine ſigne of life, and
 that is *the killing and ſlay-
 ing of ſinne*, which is called
Mortification. For as ſeed
 which thou ſoweſt is not
 quickened before it die: or,
*this corruptible body glorifi-
 ed before it be for a ſeaſon
 dead and buried*: So nei-
 ther is the *new man* fra-
 med in us, which accor-
 ding to God is created in
 righteouſneſſe and true
 holineſſe, untill the *olde
 man* bee wounded and
 laid for dead in us; which
 like a gyant ſtandeth up
 to expell and oppoſe the
 profers

1 Cor. 15.

proffers and meanes of all holinesse.

*What vivi-
fication is.*

Rom. 6.

Gal. 5.

And this is the cause that the holy Ghost maketh mention onely of this weakning of the force of sin, through the death and buriall of Christ, not excluding the other part of sanctification, which is *vivification, viz. a vertue flowing from the resurrection of Christ, causing us also to rise to newnesse of life.* It were to small purpose to bring place upon place to prove that, which through the whole booke of God is so cleerely apparant. *How shall we that are dead to sin live yet therein? They that are Christs have crucified the flesh with the affecti-*

ons

ons and lusts thereof. What can be plainer than this? As the Physitian first purgeth before hee giveth a restorative, so every one that shall be saved hereafter, must first receive an allayer of his corruption here; he must first be launced before he can be healed.

You may know the body of sinne in all his particular members, by that which hath beene spoken touching the *Flesh*. Let every man & woman here present examine himselfe from top to toe what cure is wrought by the *spirit* in his soul, whether the kingdom of sinne and Sathan be demolished and weakened,

ned, and the Kingdome of Jesus Christ advanced and built up in him; whether corruption dyes, and grace lives in his heart, I beseech you deale faithfully with your owne soules, and answer me directly to these interrogatories. Are thy *words* which heretofore have beene full of prophane-nesse and worldlinesse, *now* directed to Gods glory, and the good of those among whom thou livest? Are thy *thoughts* which heretofore were loose and ungodly, *now* bounded within a sacred compasse, and spent wholly on heavenly things? Is thy *understanding* infor-
med

med of the mysteries of
Christs Kingdome? Is
thy *memory* which here-
tofore hath beene stuffed
with trash and toyes, *now*
capable and greedy of di-
vine knowledge? Doest
thou order every passage
of thy life, by direction
out of Gods word? Art
thou inwardly consciona-
ble in the performance of
holy duties? Doth the ten-
derneſſe of thy cōſcience
ſmite thee, not onely for
groſſe and open ſinnes,
but even for vaine cogi-
tations, and the leaſt ap-
pearance of any evill?
Art thou watchful againſt
all occasions and tempta-
tions of ſinne? Doeſt
thou feele thy ſelfe grow
and

and increase in the wayes of holinesse ? Hast thou such a gracious taste of the glory of God, and eternall life, that thou desirest to meete thy Saviour in the clouds, not so much to be rid out of the miseries of this life, as to bee freed from the heavy burthen of sin which hangs so fast upon thee ? In a word, doest thou so judge of things *now*, as thou wouldest doe hereafter, when thy soule is best able to judge, as in the houre of death, and the day of distresse ? Doest thou approve of things as they further thy last account ? as they commend thee more or lesse unto God

God, and will bring true
 peace or sorow to thy soul
 at last and no otherwise;
 then blessed and happy is
 thy condition, and know
 this for the comfort of
 thy soule, that thou art
 dearely beloved of God,
 yea his peculiar one, and
 precious in his eyes; Sa-
 than and all the powers
 of darknesse are fast chai-
 ned up for ever doing
 thee any hurt; Thou shalt
 never more bee afraid of
 evill tidings, though the
 earth be moved, and the
 mountaines fall into the
 midst of the Sea, yet thy
 heart shall abide strong
 and comfortable; I dare
 boldly pronounce that
 God is reconciled unto
 I thee

thee, and that his sweete love which never changeth hath seized on thy soule.

Revel. 3.

What will it availe a man to say he is *rich* (like the bragging *Laodicean*) and yet be extreame *miserable*, *poore* and *naked*? what will it further any of us to say we feeble the decaying of sinne, when as the Kingdome of Sathan still flourisheth in us? Away with this glozing and deceitfull dealing, hypocriticall holinesse, is worse then professed wickednesse; this, it is so odious in Gods eyes that hee will plague those in whom it ruleth, with his severest judgments, those

Very

very good workes where-
in the hypocrite seemeth
to make hast to heaven,
cary him post to hell. No-
thing brings the soule
more into a generall con-
sumption then this sinne;
it deprives a man of true
peace of conscience, har-
dens his heart, and fills
him with such inward
perplexity that hee dares
not looke God in the face
with any comfort.

The deeds of the body.

The meaning of the
holy Ghost is not, that wee
should cut off the out-
ward acts of sinne *onely*
(like many a dissembling
hypocrite which hath the
gift of restraining his af-
fections that they breake

I 2

not

2.

not out) but that wee should kill sinne at the heart and in the cradle, then shall wee make sure worke and never hereafter stand in feare. The next way to drench the conduit, is to dry up the fountaine: In vaine dost thou loppe sinne unlesse it be deprived of its master roote. It may be thou wilt say, that is a thing impossible. Indeed to thee which art wholly evill it is, marke therefore what followeth.

By the Spirit:
 This is that little David
 which taketh the Goliath
 of our corrupt nature and
 choppeth off his head:
 this is hee that bringeth
 light

light out of darknesse, life out of death, which shineth as a starre through the watry clouds of humane infirmitie.

As there beedivers acceptions of the word *flesh*, so also of the *Spirit*; sometimes it is taken for the *soule*, sometimes for naturall *reason*; but that is not here meant. To omit all other constructions, the word *Spirit* in this place is taken for that created quality of holinesse which by the *holy Ghost* is so wrought in the *minde*, *will* and *affections* of a man whereby the power and force of sin comes to be abated, & the faculty of holines & inherēt sanctity is

renewed in us.

Quest.

But why doth the Apostle say if yee *mortifie*, is it in our power to deprive sinne of its life and being?

Answ.

It pleaseth God to speake of things, as done by us, when as indeed they are wrought in us. Such is his fatherly *wisdom* that oft he ascribeth those things to us, which hee himselfe secretly effecteth. Wee mortifie *the deeds of the body*, but it is by the spirits helpe: the strength to subdue sinne is put into us from heaven. Wee are as able to shake the foundation of the earth with our little finger, as to shake our sin
by

by our owne strength. Nature will not slay our lusts, it must be the Spirit of Christ: corrupt nature labours by all meanes to preserve its owne being.

Hee that goes among *Lions* must needs be torne in pieces; finnes are Lions and will soone destroy us, if God help us not. Mortification of sinne is possible, through the Spirits assistance, otherwise impossible. When therefore thou feelest *pride, covetousnesse, lust*, growing upon thee, looke for power from above or else thou art undone. Pray in the words of *Iehosaphat*, *Lord there is no strength in mee to stand against these finnes,*

2 Chro. 20

neither doe I know what to doe, but mine eyes are towards thee. Alas, how are we overcome of evill, whereas we should overcome evill with good; we shake at the very noyse of temptation, and give in presently, wee have power over our eyes, tongues or thoughts, but let sinne passe in and out at pleasure: All which shews how nothing wee are in our selves, Sathan and the world are too strong for us, standing in our owne might, but by leaning on the power of God we remaine invincible, whatsoever inordinatenesse a true Christian espies, hee presently endeavours the killing

Killing through the efficacy of Christ. Indeed passions are not so bridled, nor corruptions so quelled, that they doe not stir, but the force and power of them is so farre subdued, that they shall not raigne, or haue us ordinarily to that which is euill. Hast thou been long kept under by some customary vice, against which thou hast resolved, and resolved, but canst not prevaile? Get thee to Christ by the help of his Spirit, thou shalt get victory over all thy infirmities. Die to thy selfe, renounce the broken reede of thine owne freewill, which hath so often deceived

I 5 thee

thee, and put all thy trust in the grace of Christ, that will crucifie thy *olde man* and give him his death's wound, be weake in thy selfe, and strong in the Lord, and through his might thou shalt be more than conquerour. As faith encreases, the power of corruption will decay and languish; this fires the heart with such an unquenchable love to God, that in comparison of obedience, it contemneth the whole world besides. It puts into us both courage and constancy, to fight against the strongest lusts, and set upon the practise of the most difficult duties, notwithstanding

ding all opposition from the world and devill; yea though wee have beene foyled, or taken the repulse. Hee will not feare the subduing of the most head-strong passion, who resteth upon God for power and abilitie: nor bee dismayed because once hee hath received a foyle; who depends upon God for strength to recover: nor dread the might of his greatest adversary, who knowes that God will bee at his right hand to sustaine him, nor start aside in the most difficult dutie, whose heart is fast linked unto the Lord, and relyeth upon his grace to be enabled to whatsoever he

he is pleased to call him. In the affaires of this life we love to excell, and outstrip others: and in matters of Religion to bee dead and lumpish, is it not abominable? would we raigne with the Saints hereafter, and not labour with them now? receive the price and not runne the race? divide the spoile and not fight the battle? The Merchant undertakes dangerous adventures to raise his estate; yet alas what is the gold of India to the joyes of heaven? a fading possession to an eternall weight of glory?

When once we discern what love the Lord beareth

reth to us, we cannot but
returne love for love;
when a man considers,
hath Christ given him-
selfe for mee, forgiven
me so many debts, confer-
red favours of all kindes
upon mee, what then shal
I retribute to him againe?
O my soule, why doest
thou not resigne thy selfe
to the pleasure of his will
in every thing, run when
he calleth, and doe what
he requireth at thy hands?
what doest thou feare?
wherewith art thou en-
rangled? God is thy Fa-
ther and Sovereigne, to
him thou owest thy selfe
and all that thou hast, thy
honour, wealth, life, or
whatever is more preci-
ous

ous then those. Thou canst not love thy selfe as is meete, if thou deny not thy selfe to follow the Lord in all things. Is there any thing too hard to be done for his sake? too deare, or good for him? what hast thou in heaven or earth worthy to be affected but thy Saviour? What is to be dreaded but his displeasure? Is there any recompence to the joyes of heaven? any danger to the torments of hell? any pleasure to the sense of Gods favour? Resolve then with thy selfe, and say, I have fully purposed to observe thy commandemēts, for they are the joy of my heart,
but

but Lord I leane not upon mine owne strength, but upon thy grace, who givest both to will and to doe; thou hast commanded me to keep thy testimonies, give mee I pray thee to doe what thou requirest. *Teach me the way of thy statutes, and I will keepe it to the end.*

Psal. 119.

Some understand by the *mortifying* of sinne, not onely the first wound which it receives at a sinners first conversion, but also the whole practice of *repentance* renewed throughout the whole course of a mans life, for a man after his conversion, is continually to lie in armes against his owne *flesh*, and to stir
up

up the spirit with the forces thereof, which otherwise will bee overwhelmed with the adversary, not able to maintaine the fight.

For Christians (whilest they are here) are not wholly *flesh*, nor wholly *spirit*, but a part of each: God hath placed in our bodies *two* inmates of contrary dispositions, *two* strangers of divers natures and qualities (not in the highest degree, for then they would utterly expell one another, but) in a remisse māner, which causeth this bickering and skirmishing in our inward man.

Now whereas every
one

one whose understanding is renewed, seeth the drift of his *flesh* (however thorough the deceit thereof he doth not alwaies feele it) give mee leave to prescribe some few directions wherby he may come to have his corruptions subdued, and temptations vanquished, that they triumph not over his spirit to the disquiet of his conscience.

That which I shall principally commend to every Christian, is, that hee buckle about him the *complete armour* of God; wee must not fly away from Sathan; a run-away never makes a good conclusion of his temptations.

I.

Ephes. 6.

2 Tim. 2.

ons. Some sins indeed are best conquered by flying, but from sathan it is neither possible nor lawfull to fly. However stand it out, what if we quake? better tremble every veine than sinne, better die in the place than fly from the place. *Resist the devill and*

1 Pet. 5.

he will fly from you: we are sure to conquer if wee keepe our ground. Sathan will play his part to hold his hold, and will never *out* unlesse hee be forced. When a man comes to abhor his lusts, then hee gives sinne its deaths wound. It is the nature of sin not to be driven away without force and violence. A few angry looks
and

and sharp words will not doe it: you may rare away your dog, but sinne is not so easie removed, as appeares in many who will speake bitterly against their lusts, calling themselves, *beast*, and *wretch*, but presently they returne to their former courses. Whe thou hast therefore to do with sinne, have no compassion, fight against it with all thy might, never leave till thou hast got the heart blond of it out; so much as thou sparest sin, so much thou hurtest thy selfe. *Saul spared Agag*, but it was his ruine; and if thou sparest sinne it will cost thee the Kingdome of heaven: kill therefore thy

1 Sam. 15.

thy finnes or they will kill thee. It is a case of life and death; bee carefull, old wounds must have strong medicines. What adoe have wee to bring under our unruly lusts? hee that favours these let him want favour: we weede our gardens, and are ever weeding: sins are ill weeds and grow apace: our hearts are a step-mother to *goodnesse*, and a natural mother to *vice*, therefore bee alwaies dealing with it. The Captaine that batters the enemies fort a day or two, and then gives over, gives the more courage to his enemy, and loses his labour. In this life thou shalt never want something

thing to be mortified. Hast thou begun to repent? never give over so long as thou hast a heart to sigh for thy sinnes. *Sathan* that strong man will not yeeld possession suddenly; looke how much power wee get to resist sinne, so much power *Sathan* loseth; there is never a prayer wee make, nor act of resisting that wee doe use, but gives the devill a knock, and sin a mortifying blow, by fighting against our lusts; what ever wee see and feele at first, wee doe and shall conquer corruption at last.

Repell evill motions at their first onset, if wee resist

sist at the beginning the worke is halfe done, wee shall find Sathan a *coward*, but if wee resist not wee shall find him a *lyon*; wee must trust neither our selves nor sathan with any temptation. Begin as soon as the temptation begins to peepe, and where sathan begins doe thou begin, despise not the least sin, a small wound may kil a man in time, little gashes make way for greater. If the enemy assault one way, and the garrison defend another way, the towne is lost. Sathan will try his skill, and doe his uttermost to prevaile against us, why should wee not then improve our graces

ces to make head against him? we may preserve our selves from being conquered by him, though we cannot utterly subdue him. There is no possibility of remaining safe without resistance; they are much deceived who think though they have no spirituall armour upon them they may rest secure.

Alas what can a naked man doe? hee can no more free himselfe from the power of the devill, than a poore silly lambe from a roaring *lyon*: If we bee foyled the fault is our owne, for God gives us means to stand fast; Who would not be kept from spiritual wounds & hurts,
from

from eternall bondage to sin and sathan?

2. Beware of *pride*, swelling in the body is dangerous, so is it in the soule; when a man pleases himselfe with his owne wel-doing, his heart is soone puffed up. Hee that thinkes to stand by his owne strength shall suddenly fall; the weakest shall be able to overcome their greatest enemies being under-propped of the Lord. In every strong encounter we must look for supply from above. It is dangerous to looke for that frō our selves, which wee must have from Christ. All our strength lies in him, as *Sampsons* did
in

in his *haire*, therefore dependant spirits are alwaies the best. Nothing is stronger than *humility*, that goeth out of it selfe, or weaker than *pride* that resteth upon its owne bottome. Sathan knowes that nothing can prevaile against Christ, or those that relye upon him, therefore hee labours to keepe men in selfe dependancy.

If you would in truth mortifie sinne, represent it to your thoughts as the most hurtfull, hatefull and most loathsome thing in the world, and represent to your minde the obeying of Gods will, as the most sweete, profitable,

K

and

and excellentest thing
whatsoever, and then
you cannot but shunne
the one and embrace the
other: for,

1.

Sinne is the onely ob-
ject of Gods infinite ha-
tred, he hates nothing at
all properly but iniquity.
Now what a bedlam is
hee who willingly com-
mits any sinne, which be-
ing once done is insepara-
bly attended with the in-
finite hatred of so great a
God, for which the paines
of hell must of necessity
be suffered; bee suffered
either by the party him-
selfe, or his *surety*.

2.

Sinne is the most filthy
thing in the world; even
fowler than the foulest
fiend

fiend in hell, or the devill
himselſe ; for ſinne made
him a devill and ſunke
him into hell, and what-
ſoever maketh a thing e-
vill, is it ſelfe much more
evill, the *Sunne* lightens
all other bodies, is it ſelfe
much more light. Hence
it is that in *Scripture* it is
compared to the filthyeſt
myre in which a *ſow* lyes
downe and wallowes, to
the pollutions and impu-
rities of the world ſingu-
larly ſo called, ſinne being
indeed the transcendent
filth of the whole world ;
How are the bodies and
ſoules of men ſtained and
deſiled with this gan-
greene ?

It is likewiſe very infe-

K a ctious,

a Pet. 2.

3.

ctious, corrupting every thing comes neere it. The first sinne that ever the Sunne saw, was so pregnant with soule-killing poyson, that it polluted all the sonnes and daughters of *Adam* that ever were since : At the first breaking out thereof it suddenly blasted (as it were) both heaven and earth, staining the beauty of the one and the brightnesse of the other, so as from that houre the *whole creation hath groaned* under the same. If but one sinne be doted upon and delighted in, like a lumpe of *leaven* it sowres all the soule.

Yea, it is the greatest
ill

ill that can befall the creature, greater than damnation it selfe. A man would thinke it a lesser ill to *tell a lye*, than to *lye in hell*. But what saith a Father; though wee thinke *hell* to be the forest of all evils, yet I thinke it is farre bitterer and more grievous to offend Christ, then to bee tormented with the torments of hell. Who would for a space of pleasure here, deprive himself of eternal blisse hereafter? of the unknowne pleasures of an appeased conscience, a *jewell* of such infinite *value*, as that all humane glory is but as *dust in the ballance* to it? In the day of tryall the comfort

of a good conscience will
bee worth ten thousand
worlds; never was any
sound joy or sanctified
peace without this.

Who art thou that lift-
est up thy proud heart a-
gainst the Almighty, a
base & unworthy worm,
the vilest creature that e-
ver God made, next unto
the devill, who when thy
breath is gone (which may
fall out many times in a
moment) thou turnest to
dust, rottennesse, and filth.
Oh let the consideration
of the immortality and
dear nesse of that precious
soule that lyes in thy bo-
some, curbe thy corrup-
tions and make thee star-
tle at sinne. Onely sinne
wounds

wounds the soule, filling it with the pangs of death though it never dye, and with paine, not onely above all patience, but all resistance.

Consider the infinite and inestimable price that was paid for sinne, I meane the heart blood of Jesus Christ, blessed for ever; and when ever thou art tempted to doe wickedly, suppose thou see-est thy Saviour comming towards thee, besmeared with goare blood, and speaking thus unto thee; Oh goe not forward upon any termes, commit not this sinne by any meanes, it was that which drew me downe from the foun-

taine of all blisse, to put on this corruptible and miserable flesh, to drinke off the dregs of the bitter cup of my Fathers wrath, to wastle with all the forces of infernall powers, to lay downe my life at the gates of hell with intolerable paine : what an heart hast thou, if thou darest goe on against the sweet intreaty of so sweet a Saviour ? in every sinne thou committest, thou layest (as it were) the *blood of Christ* in one scale, and some worldly preferment, or sensuall vaniey in the other, and shall these things out-weigh *that* ?

4.

Moreover, labour for a
tender

tender and wakefull conscience, which may bee sensible of the least offence, and apprehensive of Gods wrath attending the same; what hope is there of his repentance whose conscience is seared? and yet how busie are many to increase their owne woe, by putting sinne out of their remembrance? Certainly, a lively conscience, that shall faithfully present us with an exact view of our estates, is a great blessing; if it were not so, why should God threaten the *Israelites* to smite them with blindness, and with a stony heart, meaning, that hee would inflict such a
K 5 kinde

Deut. 28.
18.

kinde of brawny and insensible dulnesse upon them, that in doing evill, they should bee utterly without any apprehension of their misdoing; well is hee that hath a conscience stirring him upon the least sinne, that will awake at the least blow; and performe its office.

Psal. 51.

2 Sam. 14.
10.

David could have no peace till he had made his peace with God, hee did but cut off the lappe of *Sauls garment*, and his heart smote him and brought him upon his knees, and made him cry, *Lord I have sinned exceedingly, take away the trespass of thy servant, for I have done very foolishly.* Had his conscience

science beene dull and
hard, what security would
have crept upon him?
what carelesse to be-
come a petitioner to God
for mercy? Never there-
fore turne thine eyes
fro beholding *that* which
conscience offers to thy
view. Alas, conscience
doth nothing of *it selfe*,
but by speciall authority
and commissiō from God,
whose *deputy* it is.

Yet it is possible to
turne that which of it self
is a blessing, into a curse:
It is a blessing to live un-
der a faithfull *Ministry*,
yet if a man bee not a *doer*
of the word, but a *hearer*
onely, he may increase his
owne judgement thereby.
When

When men come to the Ordinance, their consciences are many times wrought upon more strongly than they would, now it is good simply for the conscience thus to run and it is a token of Gods great love unto man to furnish his minde with such a reflecting faculty upon himselfe. But here lyes the mischiefe, many deale with their consciences as rich men doe with an earnest beggar, or as great men with an importunate petitioner, whom they will make as if they did not heare, and passe along by without regard, when their heart smites they will not answere, when

when it brings sinne to their sight, they turne their heads aside and will not behold it. If they find by experience that when they are alone their consciences use to encounter them, they furnish themselves with vain and wretched company, such as wil be sure to give conscience no leisure to speak. If the word of God any whit awakens them and stirres up *conscience* to doe its office, they thrust it from their remembrance by worldly thoughts and cares, or sleepe it out that they may not be disquieted. The poore conscience must bee conscience off till *another time*, (as
Paul

Acts 24.26

Paul was when hee disputed with *Felix*) such variety of trickes doth the devill reach to decline and shun the workings of conscience upon sinfull persons. By which meanes that which in it selfe is a great blessing, becomes a wonderfull curse unto them, the using of *conscience* in this unkinde manner, is the next way to move the Lord to silence it for ever. Look as God dealeth with whole societies of men in taking away the benefit of a powerfull *Ministry* from them, when it is not hearkened unto; So dealeth hee with particular persons in striking a dumbnesse

ness upon their *conscien-*
ces, when the voice there-
of is not regarded. Listen
therefore to its secret
checkes and smitings,
though men will not be
brought to *repetition* of
sermons in their *families*,
yet they have a repeater
in their bosomes, that will
be at private repetition
with thē in spite of their
teeth, and tell them, This
is not according to that
you have beene taught;
you have beene reprov'd
and convinced of this sin
in the publike Ministry,
why doe you not leave it?
for shame reforme this
pride, hypocrisie, lying,
swearing, formality, if re-
ligious courses will bring
true

Jonah 4.4.

true peace at last, use them to purpose, rest not in outside shewes, without the power and life of godlineffe. How many times doth conscience presse us to repentance and better obedience ? How often doth it startle us in our postings to hell, and call upon us to settle to amēd our lives ? *Conscience* speakes to us, as the Lord to *Jonah*, *doest thou well to be angry ?* Dost thou wel to be thus carnall and earthly, thus eager upon the world, thus cold and indifferent in holy duties? conscience gives privy nips and secret checks. It i. points with the finger and gives direction, if it be

be neglected, it smites with the fist and gives correction.

Therefore if ever thou desirest that sinne should dye, and grace flourish in thy heart, despise not conscience when it speaketh; doth it presse thee to any workes of piety, reformation of abuses, selfe-deniall, &c. in any case embrace his counsels. Hearken to this preacher whom thou canst not suspect of partiality or ill will, conscience cannot be suspected to be set on by others. Doth it chide and reproch thee of thy waies? doth it punctually arrest thee of thy particular beloved sinnes, doe not extenu-

tenuate, much lesse defend thy crime, but accuse thy selfe as fast as that accuses, acknowledge thy folly, abase thy spirit, and covenant with thy conscience a full and speedy reformation. If this were done, how soone would Sathans kingdome be demolished, and all corruption weakned in us.

But alas, how few regard the voice of conscience, or once hearken to it? the very want of this sets open a floodgate of wickednesse in the world. If men cannot stop consciences mouth, they will at least stoppe their own eares. If *Conscience* offer to be talking with them, they

they shuffle it off till their better leisure. Alas poore soule, God will one day strippe thee of all thy imployments, and turne thee loose to thy conscience, and it shall have liberty to baite thee and bite thee at pleasure. How much better is it to be willing to hearken to the voice of conscience here, than bee forced to heare it in hell hereafter? Hearken to the reproofes and admonitions of it *now* and thou shalt not heare the dolefull clamours of it *then*.

Further, set *faith* a work to conquer your corruptions; *that* wil doe wonders if wee apply the victory which

5.

w^{ch} Christ hath made for us: though we be cowards he was not, and what ever he did it was for us. Hee stood in our place & beat Sathā to our hands. What if *Sathan* beat mee may a Christian say, since Christ in my stead hath bea^{en} him all to peeces? I have long agoe overcome Sathan in my head: In Christ my *Captaine* hee is a vanquished enemy; *faith* makes his victory ours, and sets *him* against every temptation; we are not so weake in the hands of Sathan, as Sathan is in the hands of Christ; therefore is *faith* said to bee our *vi-ctory*, because it makes Christ ours, who is our victo-

victory. A Christian is never safe, except he can by faith lay fast hold on Christ, and set up him and his power against the gates of hell and powers of darknesse. Faith must have one to side with it against Sathan, who hath absolute command over Sathan. If Christ doe but say the word, the Devil is soone said, and his temptations die. To him then who is our refuge and strength let us repaire in all perplexities, by applying him to our selves by a lively *faith*, and making him our sword and bucklar : Say, I of my selfe am weake as water, not able to vanquish the least temptation,

Rom. 4.7.

ptation, or subdue any
 fleshly lust or corruption
 whatsoever, but in Christ
 made mine by *faith* I am
 strong and can doe all
 things. The promise is
 that if wee *resist Sathan,*
stedfast in the faith, he shall
flie. Beleeve then that
 thou shalt *overcome,* and
 thou shalt overcome; war
 against sin and sinne shall
 die; *faith* is our *victory*
 and nothing else, because
 that alone apprehends &
 applyes the promise. *Reason*
 can doe no good, be-
 cause the temptation is
spirituall and reason car-
 nall, a naturall thing hath
 neither stroke nor force
 against that which is spi-
 rituall; beside, *Reason* is a
 secret

secret friend to Sathan,
and takes part with him a-
gainst our selves. Can a
man conquer the devill
with a wisdom that is
divellish, that hath him for
its damme? downe with
flesh and bloud then, a-
way with our owne wit,
let faith doe all, else it will
doe nothing. *Faith* never
workes so well, as when it
works alone; it is no more
but beleve the promise
and Sathan is gone.

If Christians bee not
perswaded that God will
mortifie their corrupti-
ons, they will very much
at their manifold slips, be
off and on, and coldly im-
brace religious courses?
Alas, our owne strength
is

is too weake for the work
of holinesse, to repress
and vanquish the lusts of
our rebellious hearts,
which are by nature and
custome so deeply pol-
luted with sinne. If wee
have not faith to beleve
that God will aide and
blesse our endeavours and
doe the whole worke for
us, what courage can we
have to goe about it?
What shameful foyles and
repulses shall we sustaine
in it. Hee will manfully
fight against his lust, that
is assured of victory from
God in the end. It is a
great heartning to resist
evill, or to doe any good
duty, when wee beleve
God will be with us, and
helpe

helpe us therein.

Faith acquaints a man with his emptinesse of grace, how unable hee is to crucifie his inordinate affections, or to repaire the decayed image of God in him, and that he is in a wofull case, unlesse the Lord put to his helping. What profits pardon of sinne, to one that lyes under the power and dominion of sinne? Therefore a true beleever fights couragiously against his corruptions, and cryeth instantly to the Lord for helpe: though the combat be never so hot, hee will not yeelde, because hee apprehends victory; for grace doth flow from

L Christ

Christ into our hearts more or lesse, as our faith is weaker or stronger, though we have no grace of our selves, yet if wee cleave to him wee shall want none. Doth the streaming fountaine deny water to the thirsty traveller? No more doth Christ to the empty parched soule, that comes unto him. Hee is an overflowing fountaine, his grace is unsearchable, his store can never bee diminished. Hee filleth the empty, and satisfieth the poore, that he might bee acknowledged the well-spring of all grace and goodnesse.

6.

Lastly, be sure to keepe
the

the *flesh* under, by stopping all passages of provision for it, cleere thy *minde* of sinfull cogitations, blot out of thy *memory* ribald speeches, and obscene jests, preserve thy *heart* from unlawfull lusts, wicked desires, and unruly passions. Keepe thine *appetite* from intemperance and excesse, thy *tongue* from corrupt communication, thine *eares* from ungodly and dishonest discourses, thine *eyes* from wâton & wicked objects, and finally, thy *body* from sloth and idlenesse, effeminate delicacie and carnall pleasures. It fares with the *flesh* and the *spirit* as with two mortall ene-

mies in the field, hee that by any meanes aideth and strengtheneth the one, doth thereby make way for weakening of the other. Hee that joyneth with the *flesh* doth oppose the spirit, and hee that standeth on the *spirits* side, doth bring the flesh into captivity. Who would strengthen an enemy to oppugne *himselfe*? wee give strings and weapons to the *flesh*, arming it against the spirit, when as wee pamper the body with delicacy, inflame it with wine, handle it daintily, and nourish inticements and provocations so lust in it. If the *flesh* be full fed it will despise the
Spirit,

Spirit, and commit many outrages in a Christian soule. Yea it will waxe proud and insolent, foyle the regenerate part, and force it to live in miserable slavery. Better to become a *swine-beard* with the prodigall, than to bee a servant to our base lusts. The *beast* could say, he was borne to more noble ends, than to bee a slave to his owne body, and shall not our spirits bee elevated to a higher pitch of excellency than his, as having God for our Father, and Christ for our elder brother? which of us enobled by birth, and liberally brought up, being clothed with loth-

some ragges, and defiled with noysome excrements, would not hastily strippe them off, and with indignation cast them away? This flesh of ours doth us more mischief than the devill himselfe, alas, hee could never hurt us, were we not first betrayed by this inbred enemy, yea it is worse then hell and damnation, as being the cause of both, without it hell were no hell, neither could destruction fasten upon us. All the outrages and horrible crimes which are committed in the world, may challenge the flesh for their chiefe cause and author. It was this that
pierced

pierced our Saviours hands and feete, & which moveth men daily to crucifie him afresh, and trample his precious blood under their filthy feet; and can we finde in our hearts to have any peace or truce with such a malicious enemy? shall we not rather with implacable rage, and constant resolution, assault, pursue, and wound it to the death? shall we not rather take part with the *Spirit*, in warring against the *flesh*, and disfurnish all provision and munition from the *one*, that the *other* may be furnished with all necessities? Our *spirit* is the better part, and should

bee most regarded; Who would deprive his soule of so sweet a guest, to entertaine inordinate lusts? The more familiar *Sampson* was with *Dalilah*, the more was God a stranger to him. For the weaknes of the *flesh* encreaseth the strength of the *spirit*, even as cōtrariwise, the strength of the *flesh* bringeth weaknesse to the *spirit*, and indeed what wonder is it, for a man to be made stronger, by the weakening of his enemy? who would purchase the pleasure of a base sinne at so high a rate, as to lose the comfortable society of Gods blessed Spirit? what meanest thou to admit
such

Such a mate into thy heart
 with which Gods spirit
 cannot sort? It may bee
 thou wilt not rudely bid
 him get out of doores, yet
 thou mayest weary him
 forth, by welcomming
 such guests into thy soule,
 as he can no wayes brook.
 Oughtest thou not much
 rather to crucifie the *flesh*,
 and walke in *the spirit*,
 that so thou mayest not
 fulfill the lusts thereof?
 doth not God call upon
 thee to slay thy corrupti-
 ons, to doe thy best, not
 onely to subdue them, but
 to put them to death; en-
 couraging thee thereunto
 by a gracious promise:
 that *if through the spirit*,
thou dost mortifie the deeds

of the body, thou shalt live;
both the life of grace here,
and of glory hereafter?

Use.

What is the use of all
this but to stir us to looke
about us, seeing wee have
so secret and subtile an ad-
versary to circumvent us.
Thinke not the Christian
combat ended when some
few battles are fought, &
that thou art now out of
danger, rather expect and
prepare for more. Many
stout Captaines have been
overthrowne, because af-
ter a conquest they feared
no fresh assault. The *flesh*
is restlesse in its assaults e-
ver besieging us: wee can
neither fly from it, nor
chase away that from us;
it is not therefore suffici-
ent

ent to make good onfett,
nor yet to hold out the
brunt of ſome assaults, but
all muſt be finiſhed (how
bitter ſo ever) ere we can
looke for victory. *We muſt
reſiſt unto blood, and bee
faithfull unto the death, if
ever we expect the crowne
of life.* He that prevai-
leth in ſome conflicts, and is at
length vanquiſhed, cannot
be ſaid to overcome. *Saul*
fought many of the Lords
battels valiantly, but hee
withdrew himſelfe; and
the Lord forſooke him;
though thou haſt done
much, yet give not over ſo
long as there remains any
thing to be done. Conſi-
der not what conflicts
have beene endured, as
how

Heb. 12.

how many are still to bee
encountred: Regard what
is to come, rather than
what is past; timerously to
cease from resisting tem-
ptation, is dangerous to
our selves, and dishonora-
ble to God; it maketh Sa-
than to insult over us, and
get advantage against
us; let us not thinke if we
yeeld the field, the devil
will bee contented. It is
not the glory of conquest
that he seeketh so much
as our destruction; which
when I consider, I cannot
but bewaile the naked
condition of many per-
sons, who suffer their ar-
mour to hang on the wals
and rust, never putting it
on to any use. Alas, what
benefit

Benefit can come by a thing that lies dead? doe we thinke we stand in no need of it? or that God made this *defence* in vain? experienced Christians find the contrary. Our life is nothing but a continuall warfare; so long as we are in this mortall body, carnall motions will rise in our hearts; though wee cut them off they spring out againe; though thou quench them, they are kindled againe, will thou, nill thou, they soone returne; they may be subdued, but cannot bee rooted out. It is no easie work to lead a christian life, considering the continuall conflict of these two parties

*Be thou est,
non triump-
plans.*

parties (the *flesh* and spirit) of so contrary dispositions within us. It is impossible wee should ever walk after the one, unlessse we resist the other. Sathan will bee sure to take part with *corruption*, and keepe grace low, and looke how much we detract from the *flesh*, so much our spirituall part will prosper and be in good liking.

Quest.

How may a man know that grace hath gotten the upper hand, and that the power of sin is abated in him?

Ans.

Dost thou loath nothing more than thy former spirituall bondage? Hast thou a secret dislike of thy naturall estate? seest a necessity

cessity of reforming it, and watchest over those things which are most pleasing to it, this cannot proceed but from a worke of grace in thee; for Nature is a lover of it selfe, and seekes by all means its own preservation; when a man is come to this, that he doth not approve his sinfull inclination, nor willingly give way unto it, but studies rather which way to curbe and restraine the same, it is a manifest signe of some higher hand, by which the flesh shall bee more and more over ruled. I doubt not but a man after there is some change wrought in him by grace, may in some particulars

re-

receive a foyle by His owne corruptions, and by that law of his members, which fights and rebels against the law of God; hardly may a man say hee is truly changed, unlesse he be sensible of the struggling of *nature* against *grace*; but yet still it is a pledge of such a work begun, as shall never be broken off, when *Nature* in the proper disposition thereof is become a burthen to the soule, and a man would faine bee better, and have it otherwise with him than it is.

Grace cannot stand with the regiment of sin: That person in whom grace is truly wrought, desires to be

bee furnished with the compleat armour of God, that he may resist the devill; the strength and bent of his will and affections are for God and goodnes; hee chooseth holinesse with a full purpose and resolution to walke in it; he turnes from his former evils with a detestation of them, and leaves them with a resolution never to take them up againe; he daily prayes, and cryes earnestly to God for strength against corruption, and wisheth, *O that my wayes were so directed, that I might keepe thy statutes.* He is not for God to day, and the devil to morrow. Hee is no *Morning Saint*,
and

Rom. 7.

and evening Devil, but desires continually to walke with God in all well pleasing. A Gracious heart keepes a constant warre with his lusts, the *law of his members* is evermore rebelling against the *law of his minde*.

Howsoever upon the assault of some furious temptation, (haply) hee may be wounded and taken prisoner by some raging lust, which imperiously treads and tramples upon him; yet doth hee not yeelde and give himselfe over to the power of lust. Grace within beltirs it selfe, the heart sighes and groanes and seekes to God for succour. If thy
case

case be thus, that thou abhorrest Sathan and his snares, that thou *delightest* in the law of God concerning the *inner man*, that thou ponderest with care and diligence willingly and settledly to follow the things of the *Spirit*, (that is) such things as the spirit prompts and suggests? Doe you grieve inwardly for that dominion which the flesh exerciseth over you, lessening the power and practice of sinne all you can? not leaving the reines to corruption to carry you whither it will, but rather holding it in with a bridle of righteousness.

Rom. 7 22

Doth not the feare of
God

God in you (though sometimes driven from its station) still dwell as controuler in your soule, re-
presse refractory thoughts and affections, and sway your heart against the naturall inclination, that you may keepe Gods word, that though you bee interlaced with the *flesh*, yet you give the guidance of your life to the holy Ghost, loving that he may have the principality in you? Doe you chiefly attend your spirituall being, and principally affect things in heaven, and not things on earth? Doest thou submit to the commandement with pleasure in it, so as thou canst truly

1 Pet. 4.

Col. 3.

ly say : *I am content to doe thy will, yea thy law is within my heart.*

Pfal. 40.

Doest thou lay hold upon good thoughts and desires so soone as they offer themselves unto thee, welcomming them in the kindest manner into thy heart, and constraining them by a respective usage to stay still with thee ? so soone as any good motiō arises, dost thou (feare the deceitfulnesse of thy heart, and) pray with *David*, *knit my heart*; this fickle fugitive heart of mine is alwayes ready to steale from thee, knit it O Lord, and tye it fast unto thy selfe, that as it is now with thee,

thee, so it may still continue. O Lord keep this frame of the thoughts of thy servants heart for ever.

Are thy failings, matter of daily humiliation unto thy soule? Doest thou finde and feele that nothing under the Sunne, more stings and pierces thy soule, than to be now and then overtaken with sinfull passions, or carried away with the swinge of any corruptions, against thy godly purpose and resolutions?

Doest thou love righteousness *it selfe*, as righteousness, bee the thing and subject of never so small a nature? And dost thou

thou hate sinne, as *sinne*,
 bee it never so little in
 thine eye? Is the one pre-
 cious to thee for *his sake*
 whom it resembles, and
 the other loathsome be-
 cause it opposes the Al-
 mighty? Doest thou o-
 bey God out of a *love* of
 goodnesse, seeing a beau-
 ty in the wayes of holi-
 nesse, being humbled
 when thou hast done thy
 best, that thou canst bring
 no more glory to him, &
 dost thou love righteous
 men for righteousness
 sake? Is thy service rea-
 dy and cheerefull, with-
 out repining and delay?
 Canst thou be content to
 obey against profit, plea-
 sure, credit, liberty, ease,
 the

Mar. 16. 25

the liking of the world, or carnall friends, preferring Gods commandements *above* all things, yea life it selfe? Art thou sensible of the dishonour done unto God, and more vexed for *that*, than for any disgrace or injury offered to thy self? it is a good signe.

But art thou quicksighted into the faults of others, and indulgent towards thine owne, it is an ill symptome.

The best men are most severe against themselves, and tender over others. A gracious heart dislikes sinne in any, but in himselfe most of all. He is very backward in censuring others, but exceeding forward

ward in accusing himself. None can say so much against him, but he is ready to say much more. He loveth goodnesse in the greatest enemy, and hateth sin even in the greatest friend.

Art thou conscionable of the least offence, as well as the greatest, cherishing an universall hatred of all sinne in thy soule, whether secret or open, without exception, and carying a constant purpose and resolution in nothing willingly to sinne against God; but whatsoever thou knowest to be a sin thou wilt not deliberately doe it for all the world, at all times, and in all places,

M though

though no eye sees thee,
and it may be beneficiall
unto thee? Here is a no-
table signe that *grace* hath
gotten the upper hand,
when as thou preferrest
vertue before *vice*, even
then when in humane
reason, *vertue* will be the
loser, and *vice* the gainer.
An unsound conscience is
large, and can swallow
downe any thing; the sin-
cere conscience is strait,
and the least bone, though
but such as are in little fi-
shes, will sticke in her
throat. Neglect of smaller
matters may justly bring
our obedience in greater
matters in suspicion; the
same God that requires
our fidelity in the *one*, re-
quires

quires it also in the other. A gracious heart, is like the eye, troubled with the least mote, & certainly *bee that is unjust in a little, will bee also unjust in much.*

Is the uprightnesse of others of Gods servants, more highly esteemed by thee than thine owne? Doest thou see greater excellencies in them than in thy selfe? Feelest thou no bottome in other mens praises, when thy heart tells all is not well within. An humble Christian hides himselfe in the closet, and as in prayer, so in all good duties shuts the doore, he is much affected with a sense of his owne infirmities, resting

Ma

it

it selfe wholly upon the power of God, to be perfected in her weaknesse, and is many times more humbled, for the mixtures and defilements of good workes, than for some workes simply evill in themselves; he desires to be good, rather then to be thought so.

Are the sinnes of others, and the sorrowes of the Church, as sensible and bitter to thy soule, as thine owne? Canst thou forget thy selfe, and thy particular businesse to lay these to heart?

Doest thou rejoyce alwayes to be crossing and thwarting thy selfe in those succours, and supports

ports of sinne which thy corruption suggests?

Is that experience which thou hast of *sinne*, and of *grace*, no dead but a stirring experience, quickening thee to duty, and mortifying corruption in thee, so as not onely *knowledge*, but conscience also swayes thee to Christian duties? and art thou as carefull to persevere in grace, as once to imbrace it, these are good signes.

Cheere up therefore thy drooping spirit, the Lord by the power of his grace hath tooke possession of thee. Nothing but grace alone, is able to keep the love of *sinne* out of the *heart*, though per-

M 3 adven-

adventure some other thing may keepe it out of thy *hand*. Civility and hypocrisie may a little snib sinne, or bid it for a while stand aside, and give way to better things, but it is onely grace that strikes this *Goliath* dead. It is onely the spirit which subdues the *flesh*.

But we must know, there is a great deale of difference, betweene forsaking of sinne, through the strength and power of grace, and for other carnall ends and by-respects; for an hypocrite may sometimes forsake sinne, (not out of any love to God, or hatred of ill, but) because sinne leaves him, happily

happily hee feares it will
bee some losse or discre-
dit to him, or else fit
meanes and opportunity
of committing it, serve
not his turne, and there-
fore hee forbears. It is
nothing for a man to bee
chast, where there is no
provocation to uncleane-
nesse. Here was the tryall
of *Iosephs* integrity, that
though the occasion were
offered by his owne *Mis-
tresse* to doe the deed, in
such secrecie and security
that no eye perceiued it,
yet the feare of God o-
verruled him. Many seem
to bee mecke and mode-
rate men, while they are
well dealt with, but let
some injury bee offered

M 4

and

and the contrary will appeare: That wee are indeed, which wee are in temptation; Examine thy heart then in this particular, what is the ground of that divorce which seems to bee betwixt thee, and thy olde lusts? If it flowes from any thing in the world, but the love of God and goodnesse, thou art in a wretched condition, be thy thoughts of thy selfe never so pleasing.

Art thou one whose heart likes well of sinne, though thou canst not or darest not commit it? Art thou one who when thou art convinced and rebuked of thy failings, thy heart

heart riseth against the re-
prooffe, though for thy
credit, and profit sake,
thou seemest to welcome,
and thankfully entertaine
the same. I tell thee thou
art in a dangerous condi-
tion, thou hast but weake
and slender evidence of
the spirits prevailing in
thy heart.

But why saith the A-
postle here, *ye shall dye;*
and not, *ye shall be dam-*
ned; in as much as that is
chiefly meant?

Quest.

Because the Spirit of
God would drive men
from sinne, by that which
is most fearefull, to their
present apprehension; the
remembrance of *death*
doth more foreibly move

Ans.

M 5 the

the minde, than the remembrance of *Hell*, though hell bee a thousand times more grievous then death for our affection is moved according to our knowledge of the thing: that which most wayes is knowne, affecteth most, wee know *hell* onely by *faith*, but we know death to bee fearefull by reason and sense, because we feel it growing upon us eve y day.

The opposition made here by the Apostle warnes us, that a necessity lyes upon us to mortifie our sinfull lusts. It stands upon our lives, unlesse we slay sinne, sinne will not faile to slay us. It is like

like a Serpent in our bosome which cannot live, but by sucking out that blood whereby wee live. What pittiful folly is this? we hate them which pursue our bodily life, we eschew them by all meanes that would spoile us of our worldly goods, onely wee cannot hate Sathan to the death, who seekes by sinne to spoile us of eternall life.

That same commandement which was given to *Adam and Eve, If ye eate of the forbidden tree ye shall dye*, is in effect here given to us all, *If you live after the flesh you shall dye*; let not us make an exception where God hath made none;

Every sin
is as the
forbidden
fruit.

none; every sinne to us
is that forbidden tree to
Adam, if wee meddle
with it, we shall finde no
better fruit than he found:
Bitter death growes upon
the pleasant tree of sinne,
*for the wages of sinne is
death.*

It is therefore a point
of great wisdom to dis-
cerne betweene the *deceit*
of sinne, and the *fruit* of
sinne. Hee that would
rightly know the face of
sinne when it stands be-
fore him, to tempt him,
let him looke backe to the
taile of that sinne which
he hath already commit-
ted, and the sting which
it leaves behinde it. The
perishing pleasures of sin
are

are paid home with everlasting perdition; it is done in a moment, but brings forth *death*, and breeds a worme that will never die. Men may sleep in their sinne, but their damnation sleepest not.

Every mans state in this life, is a prediction of that condition which hee shall have hereafter. *Hee that soweth to the flesh, shall of the flesh reape corruption, but hee that soweth to the spirit, shall reape immortality and life.* No man cometh to heaven, or hell, but by the way that leads thereunto. A wicked life is a thorow-way to the place of darknesse. But a godly life is the direct path

Eccles. 11.

path to salvation. *As the tree falls, so it lyes*, and it commonly falls on that side, which did most bend towards the earth before: if the greatest growth of our affections and actions, spring out after the spirit, no doubt, we shall fall on the right hand and be blessed; but if otherwise they grow downeward, and thou live after the *flesh*, assuredly thou shalt fall on the left hand and perish irrecoverably.

Wee shall not be judged according to the particular instant of our death, but according to our general course of life; not according to our deeds

deeds in that present, but according to the desires of our hearts before.

But seeing they who walke after the flesh *are dead* already, why doth the Apostle say, *You shall die?*

I answer, both are true, every ungodly person is *now* dead, but yet a more fearefull death abides them. For albeit they be dead in sinne, and deprived of the favour of the Creator, yet the vaine comforts of the *creature* doe so bewitch them, that they know not how miserable and wretched they are, but when the last sentence of damnation shall bee pronounced against them, they shall not onely

Obiect.

Answ.

ly bee banished from the presence of God, into everlasting perdition, where the fire of the Lords indignation shall perpetually torment them, but they shall also bee stripped of all comfort and refreshment from the creature whatsoever. The least degree of their punishment shall be a fearefull famine of worldly supportments.

Hee that knowes any thing of the narrow way to heaven, of the nature of Gods justice, and the cunning sleights of Satan, of the difficulty of true repentance, and how fearefully mans heart is hardened, by custome and continuance in sinne, would
not

not delay making peace with God, till his last houres, for ten thousand worlds.

Which when I consider, I cannot but deplore the iniquity of our times, wherein not onely *carnall men* have set themselves to worke all manner of sinne with greedinesse, but even they which heretofore have probably seemed to *mortifie* the deeds of the *body*, doe now renew the battle, and are in outward view reconciled and shake hands with the flesh: Now are the dayes wherein the *love of many* shall *waxe cold*, when men shall bee lovers of *themselves*, lovers of *pleasure* more

Vse.

more then *lovers of God*.
Oh how is the *Spirit*
quenched, and the *flesh* in-
flamed every where? shew
me the man that truly en-
deavours the suppressing
of sinne. Oh this is a hard
taske, it requireth much
patience, and vigilancie,
and will bring no small
paine and sorrow to the
flesh in the end. What
then? be not dismayed,
thy future peace will
more then recompense
thy present trouble. What
availes a little outward
flashy joy, when the con-
science is disquieted and
vexed within? who would
redeeme a moment of
pleasure, with eternity of
paine? All is but bitter.
sweetes,

sweetes, so long as sinne
raignes. What is the rea-
son of these fearefull out-
cryes, and desperate con-
clusions of Christians,
concerning their spiritual
estate? Whence is it that
they taking Satans part in
accusing and condemning
themselves, do utter such
dolefull exclamations as
these, when conscience is
thoroughly awakened.

Alas, I have most wret-
chedly spent the prime
and strength of mine age
in vanity and pleasure, in
lewdnesse and lust: The
best of my time hath been
wofully wasted in obey-
ing Sathan and serving
my selfe, and therefore
though I be weary of my
for-

former wayes and looke
backe upon them with a
trembling heart, and grie-
ved spirit, yet I am affraid
God will never vouch-
safe to cast his eye of
compassion upon my
soule. Though I have
beene a professour long,
yet many times my heart
is full of doubting when
I call to minde the hai-
nousnesse of my unre-
generate life; and see
since I was enlightened
and should have behaved
my selfe in forwardnesse
and fruitfulnessse for God
answerable to my former
folly and licentiousnesse
in evill, so many slips and
imperfections every day,
and such weake distra-
cted

cted discharging of duties
commanded both to-
wards God and man, that
my very spirits sink with-
in me. Many times when
I reach out the hand of
my faith to fetch some
speciall promise into my
soule, for refreshing and
comfort, comparing advi-
sedly my owne vilenesse
and nothingnesse, with
the riches of mercy and
grace shining therein, I
am overwhelmed with
admiration, and thinke
with my selfe, how is it
possible that this should
bee? Can such glorious
things belong to such a
wretch and worme as I
am? I cannot deny but
there is mercy enough in
God,

God, but for me, such a notorious wicked liver as I am, mercy for me, surely it cannot be. Alas; I have beene no ordinary sinner, my corruptions have carryed me beyond the villanies of the vilest creature you can name, the enormity of my wayes have set an infamous brand upon mee in the sight of the world, besides those secret pollutions and sinfu'l practises which no eye ever beheld save God alone. Had I not beene extreameely outrageous, and gone on thus with a high hand, I might have had some hope, but now all expectation failes me; I despaire of salvation, &c.

Oh

Oh the feares and perplexities which pursue the soule when sinne is once committed, conscience unpacified will rave, and dragge a sinner before Gods tribunall. The sting of an accusing conscience is like an *Harlot*, more bitter then *death*. Who so pleases God shall escape from it, but the sinner shall bee taken in it. Conscience being disquieted, no earthly thing can assuage and mitigate it.

Prov. 7.

Yee shall live.

After that God hath called, *instified*, and *sanctified* a poore sinner, hee glorifieth

glorifieth him at last with himselfe in eternall blisse. *Death* is but a sleepe to such as are in Christ, wherein the *body* is separated from the *soule*, rotting in the earth a while, that it may bee the more capable of glory hereafter; but the *soule* is immediately transported into heaven, and there remaineth unto the last judgement, praising God, and expecting the consummation of the Kingdome of glory.

Before the comming of Christ, the powers of heaven shall be shaken; *Sunne* and *Moon* shall suspend their light, the *Starres* shall seeme to fall from

from heaven, the *Elect* shall rejoyce, the reprobate shall tremble, the whole universe shall bee consumed with fire, and depart with a noise of the chariot wheelles, the *earth* and *elements*, with the workes thereof, shall be consumed in a moment, and brought to nothing. At the same time shall the trumpet be heard, sounded by an archangell, & Christ shall come in the clouds with great power & glory, with a troop of angels. Then the *Elect* which were dead, at the hearing of the trumpet, shall rise with their bodies, and the rest alive shall be changed in a moment, and all of
N them

them shall bee made like the glorious body of Christ. After which, they being gathered before the throne of God, shall bee separated from the reprobate, and caryed in the aire, & set upon the right hand of God, where they shall heare this sentence; *Come ye blessed, &c.* After which they shall enjoy everlasting happinesse: the parts whereof is eternall life and perfect glory. This eternall life is that fellowship with God, whereby God of himself is life unto the Elect. They shall not need meat, drinke, sleepe, aire, heate, cold, breath, physick, apparell, the light of the sun, or moone; for the

the spirit of God sha'l bee instead of all these, from whom immediately they shall bee quickened for ever. Their glory consisteth in this that they shall continually behold the face of God. 2. They shall be like unto Christ, just, holy incorruptible, glorious, honourable, beautifull, strong, nimble. 3. They shall possesse the new heavens, and the new earth, they shall joyfully praise and laud the name of the Lord world without end.

FINIS.

N 2



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